LIBRARY
Brigham Young University



DANIEL C. JACKLING LIBRARY
IN THE
FIELD OF RELIGION

C. J. Greame Hobbes
Trin. Coll. Cambridge
Oct. 1879.

EASY
INTRODUCTORY
'HEBREW' GRAMMAR.

H92.48242
M381n

A NEW

ELEMENTARY GRAMMAR

OF (WHAT IS USUALLY CALLED) THE

'HEBREW' LANGUAGE

OF THE OLD TESTAMENT.

[SECOND EDITION OF PART I. (ON THE READING),

TOGETHER WITH

A SHORT AND EASY GRAMMAR

IN THE FORM OF

'READING-LESSONS' AND 'NOTES'],

FOR SELF-INSTRUCTORS, AND FOR COLLEGES AND SCHOOLS.

BY

P. H. MASON, M.A.,

ONE OF THE SENIOR FELLOWS AND HEBREW LECTURER AND SENIOR DEAN OF ST. JOHN'S COLLEGE, CAMBRIDGE.

CAMBRIDGE:—J. HALL & SON;

LONDON: WHITTAKER & CO; SIMPKIN, MARSHALL & CO.; AND G. BELL & SONS.—OXFORD: JAS. PARKER & CO.

1877.

[*Entered at Stationers' Hall*].

THE LIBRARY
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

To the Memory of

MY FATHER,

WHO

TAUGHT ME HEBREW FROM EARLY CHILDHOOD

AND SPARED NO EXPENCE

IN OBTAINING FOR ME THE BEST INSTRUCTION,

THESE PAGES

ARE

GRATEFULLY INSCRIBED.

Digitized by the Internet Archive
in 2013

http://archive.org/details/newelementarygra1877maso

PREFACE TO THE SECOND EDITION.

The First Edition of pages 1—51 of this book (published at the beginning of the year 1871) being very nearly exhausted, the author begs leave to offer his best thanks to those who have made it necessary for him to bring out a Second Edition of it now.

The 'Easy, Practical Hebrew Grammar,' (in 2 vols. 8vo.,) published by him in connection with his friend the late Dr. Bernard at the close of the year 1853, was out of print in 1870 and the author was then called upon for a new Edition of that Work. But he preferred to write a new book.

The First Edition (of pages 1—51 of this present work) was intended to be merely the First Part of a large Grammar entering into all the minutiæ of the subject in order. And the MS. of a portion of Part II. of the Grammar had been in the Printers' hands for several days when it was taken back by the author and rapidly condensed and formed anew into what became the 'First Part of the Exercise-Book.'

It was with great regret that, through lack of leisure, the author found himself compelled to provide, for practical purposes, a work in a more condensed form and on a much narrower plan than that of the one with which he wished to have proceeded. But a new work of that kind necessarily requires time and much thought, and the author had not much time at his disposal — what he had was chiefly abstracted from (too often) much-needed rest. It was indeed a great pleasure to him, to do his utmost in labouring to supply a demand which previous toil and care in years of Teaching had been to some extent a means of causing. But nights were

not long enough, (for without rest sometimes further work is impossible), and days were too much occupied, and Printers also alas! were too much engaged, for the supply of pages to be rapid enough for the then pressing demand. A change of plan was therefore necessary.—

The most important portions of 'Parts' II and III of the Grammar' were embodied in the EXERCISE-BOOK; And, for some less immediately important matters, References were made to the unpublished MS. of the Grammar. [Most of those References are omitted in the SECOND EDITION of the Exercise-book—because that MS. is yet unpublished.]

The subject is of large extent. Not only has the Exercise-book grown into a Volume, but moreover the condensed form in which one or two great matters had to be treated therein may seem to have made necessary some ADDITIONAL HELP FOR LEARNERS. The author has therefore added here to 'Part I. (on the Reading)' an EASY INTRODUCTION to the Grammar-portion of the Exercise-book, — in the form of 'READING-LESSONS' and 'Notes.' The full open arrangement of VERB-forms on pages 58—74 here (with Notes on some 'Variations,' on pages 74—107), and the DECLENSIONS of NOUN-forms on pages 109—118, will (it is hoped) enable the Student to master without much difficulty some important points from which he may securely advance at his leisure to the conquest by and by of large and goodly fields in the wide domain of 'Hebrew' Literature.

ST. JOHN'S COLLEGE, CAMBRIDGE.

February 1, 1877.

NOTE. A KEY to the 'Examples for Reading' is perhaps scarcely necessary;—but, for the convenience of those who may require the help, a 'KEY TO THE EXAMPLES,' is published separately. It will probably to useful to SELF-INSTRUCTORS.

*** The author will be thankful to any one who will kindly favour him with notice of the typographical (or other) errors which he may discover in the following pages.

PREFACE TO THE FIRST EDITION.

"KNOW what you have to do, and do it," is good advice to a writer no less than to the Painter. We wish to bear in mind that 'WHAT WE HAVE TO DO' in Part I. is—to point out HOW TO READ WHAT WE SEE* in that part of the Old Testament Scriptures which is in the Language generally called 'Hebrew.' [The use of this current term is open to discussion, but such a discussion would be out of place just now here.] The study of this Language is important, not only as a means of education peculiarly valuable in itself, but also in regard to study of THE BIBLE as a whole:—it aids in a manner of its own the student of the New Testament; for *underlying the form* of the diction of this there are sometimes modes of thought characteristic of the Old Language; and (if the expression may be used) the Spirit of Old Testament Scripture breathes through the New.

Again,—were it not for the general absence of any knowledge of Hebrew, and the various opinions so unhesitatingly adopted (and sometimes strongly expressed) by those who know it not,—we might have supposed that a knowledge of this Language would be recognized as of at least some value in regard to the opinions which men hold about THE BIBLE. This BOOK—what is it?—Whatever may be men's opinions about it, all must allow surely that a widely extended influence has been exercised by and through it on generations of mankind. Some seem to think that the world has got beyond it. Such persons generally know only, or refer only, either to some Translation, or to certain opinions held by leaders of their school or party. And there is end-

---

* Cp. Note (*) on p. 51.

less confusion, perplexity, *disorder* of thought,—may we not say 'As might be expected'? And, all the while, far above the mists and the clouds of controversies respecting it, in bright clear light it is calmly shining. 'Is this so?' —the question may be asked. And 'Does it when studied *in itself* help to disentangle the intricacies of the problem of our life?—to unveil at all the mystery of our being?' And 'Does it *more*?'—

To help a little (if he may) the efforts of some who may wish to know for themselves the truth of this matter, is the aim of the writer. Too high an aim for him, it may be; but still he cannot but so aim. This first part of the elementary work on grammar which he has in hand is but small; and it falls far short of what it should be for such a purpose. More and greater defects than those which the author perceives in it may render it still more unworthy of the service for which he meant it.

For the removal of several defects and faults, it is his pleasing duty to acknowledge his obligations to the distinguished Hebrew Scholars, Dr Chance of Trinity College, Cambridge (and of Burleigh House, Sydenham-hill, London), and the Rev. Charles Taylor, M.A., Fellow of St. John's College, Cambridge, who have favoured him with a careful examination of the Proof-sheets and with several important suggestions and corrections, as also to his younger friend, Frederick Watson, Esq. B.A., Naden's Divinity Student (late Scholar)* of St. John's College, who has also given him the benefit of his careful revision and caused several additional corrections. His most hearty thanks are due to these his friends for their kind and valuable assistance.

St. John's College, Cambridge,
February 1, 1871.

---

* Now the Rev. F. Watson, M.A., Fellow and Theological Lecturer of St. John's College, Cambridge, to whom the author is glad to record his obligations for much kind help given since the above was written.—(February, 1877).

CONTENTS OF PART I. (ON THE READING).

		PAGE
I.	Mode of Writing	1, 2
II.	Letters (*Alphabet*, p. 3) and Vowel-Marks (*Table*, p. 4)	2—9
	First Practice (the Letters, and Letters with Vowels)	5
	Second Practice (Easy Words)	7
III.	Shva Moving (and Quiescent).—Compound Shva ...	9—12
	Third Practice	12
IV.	Quiescent Letters (and Mappêk, *p.* 14)	12—15
	Fourth Practice	15
V.	Accents (and Makkêph, *p.* 15),—(*Pause*, p. 17),— ...	15—19
VI.	Dagesh-lene and Dagesh-forte (and Ráphĕ', *p.* 21 *note*)	20—22
	Rules	22
	Fifth Practice	23
VII.	Rules (Shva, Slight-vowel, &c.)	24—30
	Sixth Practice	30
	Recapitulation of Rules	31
[Note.	Some peculiarities of ה, ו, ח, ע, ש, (Furtive-Pathakh,—	
	Dot of שׁ and שׂ used sometimes for Khoulem,—	
	ו sometimes consonantal in וֹ, וּ)]	32—36
	Seventh Practice	37
	Note on Appendices (A—E)	38
APPENDIX A.	On the signification of Vowel-names, especially Kaumets	38—42
„	B. „ Accents	42—44
„	C. „ Dagesh	45, 46
„	D. „ Compound Shva	47, 48
„	E. „ כתיב and קרי	49—51

[*** For CONTENTS of 'READING-LESSONS' and 'NOTES,' see next page].

CONTENTS OF THE 'READING-LESSONS' AND 'NOTES.'

	PAGE
READING-LESSONS :—	
Personal PRONOUNS	55
Pronoun-Affixes with a Masc. Noun	56
Pronoun-Affixes with a Fem. Noun	57
VERB-FORMS :—	
Kal Voice	58—61
Niph-ăl Voice	62, 63
Pī-ĕl Voice	64, 65
Pŭ-ăl Voice	66, 67
Hiph-îl* Voice	68, 69
Hoph-ăl Voice	70, 71
Hithpă-ĕl Voice	72—74
NOTES :—	
'ROOT'-letters and 'ROOTS'	74, 75
'NAMES' of Voices	76
Some forms of Past-Tense, and Participle (1), Kal, ...	76—79
Some 'Variations' in Kal forms	79—82
Some 'Variations' in Niph-ăl forms	82—86
Some 'Variations' in Pī-ĕl & Pŭ-ăl forms	86—90
Some 'Variations' in Hiph-îl & Hoph-ăl forms ...	90, 91
Some 'Variations' in Hithpă-ĕl forms	91—93
'Variations' when the 1st Root-letter is ℵ	94, 95
Some other Great Classes of 'Variations'	96—102
General 'CHART' or TABLE for such, opposite to page	99
Notes on the 'Chart'	99
Two Tables (from Exercise book)	100—102
Two 'Variations' at once	98
Letters called (by some) 'Paragogic'	103
PAUSE-forms of Verbs	103—107
Pronoun-Affixes with Verb-forms—mentioned ...	107
NOTES on NOUN-FORMS and such with Pron-Affixes ...	108—120
SMALL TABLE for some Plural forms	116
REFERENCES (to the Exercise-book) for some other matters	119—121
NOTE on 'Vauv Conversive'	122, 123
NOTE on the NAMES OF THE HEBREW TENSES ...	123, 124

* The *î* being (as in *machîne*) = *ee*.

PART I. (ON THE READING).

HEBREW GRAMMAR.

PART I.

I. Mode of Writing.

1. Hebrew is written from right to left. The 22 letters are consonantal, more or less.

In pointed Hebrew the vowels are represented by marks attached to those letters. These vowel-marks are placed one *above*, one *in*, and the rest *below* the line of consonant-marks.

2. In each of these two sets of marks, there is a mark for Nothing.

i. The first of the 22 letters, א (called *Á-leph*), is the Nothing-mark among consonants. Without it Hebrew could have no word beginning with a vowel* (except the one vowel whose place is *in* the line of consonants, see § 11, p. 5). Such English words as **am, in, of,** would, if written in Hebrew fashion, stand thus :

fא	nא	mא
o	i	a

ii. The mark for Nothing among Vowels is ◌ְ, called *Shva*. This is written below the letter to which it belongs, and expresses that this letter has no vowel.

---

* There would be no hook, as it were, on which to hang the opening vowel of the word. Some have considered א as a "*Spiritus Lenis*," others as an "*Unaspirated Aspirate*." It is often used as a *Root*-letter. See more hereafter.

3. In Hebrew every letter* must have either a vowel or the *Shva* shewing that it has no vowel. Thus:

m r f for { *from* would stand thus **m r f** (: o :) ; *form* ..... **m r f** (: : o)

4. We may remark at once that it is usual to omit the *Shva* belonging to the last letter of a word when that last letter is *immediately* preceded by a vowel. The Shva belonging to the last letter is however then *understood.* Thus, such a word as *from* is written **m r f** (o :); but, in Hebrew, *Shva* must be understood as *belonging to* the final consonant, though ֫ be not given.

5. In Hebrew a vowel can be attached to the consonant-marks alone, never to another vowel. Shva too can be attached to the consonant-marks alone.

6. When a word ends in two† consonants with no vowel to either of them, the Shva is *written* beneath each of them. Thus, such a word as *form* is written **m r f** (: : o); neither of the two Shvas being then omitted and understood.

N.B. No pure Hebrew word has two Shvas together thus ending a syllable *anywhere else* than at the end of a word.

II. Letters and Vowel-marks.

7. Note. Of the 22 letters of the following Alphabet five have a different form at the end of a word; and six have a dot (belonging to them in *pointed* Hebrew).

---

* With certain exceptions, to be mentioned as soon as possible.

† There is no pure *Hebrew* word ending in *more* than two consonants without a vowel.

Numerical value.	Form ordinarily.	Form at the end of a word.	Power.	Name.
1	א		None	'A-leph
2	בּ (1)		b	Bêth
	ב		v	Vêth
3	גּ (2)		g	Gîmel
4	דּ (3)		d	Dáleth
5	ה (4)		h	Hê
6	ו (5)		v*	Váv
7	ז (5)		z	Zá-yin
8	ח (4)		kh†	Khêth
9	ט (6)		t	Têth
10	י		y	Yōd
20	כּ (1)	ך (3)	k	Kaph
	כ		kh	Khaph
30	ל		l	Lá-med
40	מ (6)	ם (7)	m	Mêm
50	נ (2)	ן (5)	n	Nūn
60	ס (7)		s	Sá-mech
70	ע (8)		—‡	Ă-yin
80	פּ (1)	ף	p	Pê
	פ		ph	Phê
90	צ (8)	ץ (8)	ts	Tsá-di
100	ק		k‖	Kōph
200	ר (3)		r	Rêsh
300	שׁ		sh ¶	Shîn
	שׂ		s	Sîn
400	תּ (4)		t	Táv
	ת		th	Tháv

In the list of Names á is to be pronounced broadly like *a* in *ball*.

ê represents the sound of *é* in *fête*, *a* in *fame*.

î represents the sound of *i* in *machine*.

(-) above a vowel makes it long.

* Many pronounce ו as the English *w*, and call it *Waw*. This is not recommended.

† *kh* stands for the guttural *ch* in *Loch*, or the German *Buch*.

‡ The pronunciation of ע is *inward guttural*. It is not usual to pronounce it among the best scholars. Some Jews have the custom of giving for it a nasal *ng*. This, however is not the true power of the letter and is by no means to be recommended.

‖ Some represent ק by q, but as this letter might be mistaken by the Reader for qu it is advisable to employ for this purpose an English letter of which the value is better known than that of q by itself. The value of q without u is not so well known in English that it may be used as a *mark of known value*.

¶ Moderns sometimes put שׁ (*sh*) after שׂ (*s*) instead of before it. This is a needless variation from old established usage, and cannot (except by a mistake) be supported by the present arrangement of the letters of the Arabic Alphabet.

The following Differences may be noticed between letters somewhat resembling each other:

(1) Between בּ b and כּ k (or ב v and כ kh), that the second one (of each pair) is more rounded below; and between each of them and פּ p (or פ ph), that this last letter has a stroke inside it:—

(2) Between גּ g and נ n, that the *former* has a slight opening between the base and the stem:—

(3) Between ד d and ר r, that the *latter* is round-shouldered; and between each of them and ך (kh final), that this last falls below the line:—

(4) Between ה h and ח kh, that the *former* has an opening at the left upper corner; and between each of them and ת, that this last has a projecting foot to the left:—

(5) Between ו v and ז z, that the *latter* has a crook in its back; and between each of them and ן n (final), that this last falls below the line:—

(6) Between ט t, and מ m, that the *former* has an opening above and the *latter* below:—

(7) Between ם m (final) and ס s, that the *latter* is more rounded:—

(8) Between ע (*Ă-yin*) and צ ts, that in the *former* two strokes go each of them down to the base whereas in the *latter* there is a short stroke on the back of the other which is longer and much bent; and between each of them and ץ (ts final), that this latter falls below the line.

8. The vowel-marks are for (I) Five Long, (II) Five Short vocal utterances, as follows:

	Form.	Name.	Pronunciation.
I. Long Vowels	1. ◌ֳ	Kaumets *or* Kámets	**au** *or* **á**, *i.e. **a** as in *b***a***ll* (somewhat)—a *guttural* utterance.
	2. ◌ֱ	Tsā-rĕ	**a** long, i. e. **e** as in *wh***e***re* (nearly), **a** as in *n***a***me*, **ê** as in *f***ê***te*.
	3. ◌ִי	Long Khē-rik	**ee**, i. e. **i** as in *mach***i***ne*.
	4. ◌ֹ or ◌ֻ	Khou-lem *or* Khó-lem	**ou**, i. e. **o** long with the lower lip held † inwards slightly.
	5. ◌ֽ	Shū-rik	**ū**, i.e. **u** long with the lower lip projecting slightly outwards.
II. Short Vowels	1. ◌ַ	Pă-thakh	**ă**, i.e. **a** short, as **a** in *p***a***th* pronounced broadly (almost as *a* in *far*).
	2. ◌ֶ	Sĕ-gol	**ĕ**, i. e. **e** short, as **e** in *m***e***n*.
	3. ◌ִ	Short-Khē-rik	**ĭ**, i. e. **i** short, as **i** in *t***i***n*.
	4. ◌ָ	Kaumets-Khautúph	**ŏ**, i. e. **o** short, as **o** in *p***o***t*.
	5. ◌ֻ	Kibbúts	**ŭ**, i. e. **u** short, as **u** in *p***u***t* (somewhat).

* Some give *a* as in *father*, (some an *o*).

† As *ou* in *mount*. (Some say as in *mould*=*mold*).

[These eight pages, viz. $4_{(1)}$—$4_{(8)}$, are not reckoned as part of the book. They contain merely what may be called "a little parenthetic talk" about some matters connected with the subject. The subject itself is continued on page 5, and these intervening pages need not be read by any who are at all pressed for time.

NOTE (I) may be thought to treat of matters of but small importance.

NOTE (II) is but an expansion of the Footnote on p. 4.

NOTE (III) contains merely a few practical observations which perhaps every one would have been able to make for himself.]

NOTE (I). MARKS FOR LETTERS (in Transcription).

It may seem needless to remark that:—

Distinction should be made between*

'Marks for the Pronunciation, or POWER, of letters,' and

'Marks for such letters themselves (in Transcription);'

or, in other words, that,—as a 'Phonetic Equivalent of a word,' *i.e.* a 'representative of its PRONUNCIATION,' is not always the same as a 'Transcript of its letters,' so too a 'Phonetic equivalent of a letter,' *i.e.* a 'Mark representing its POWER,' is not always the same thing exactly as a 'Mark for the letter itself (in Transcription).'

For example, the PRONUNCIATION of the French word '*honneur*' may be represented by '*on-ūr*'; and any mark for 'Nothing,' to represent the Pronunciation or Power of the '*h*,' would be clumsily out of place there as well as quite unnecessary.

But quite a different thing would be a TRANSCRIPT of the word in letters (or other signs) of some other language. For this purpose it might be requisite to have some mark for representing that '*h*,' in order that the Full SPELLING of the word might be represented in the other characters.

Again the Pronunciation or Power of the '*c*' in '*cell*' and that of the '*s*' in '*sell*' are the same; and so that of the '*g*' in '*gem*' and the '*J*' in '*Jenkins*;' and so that of the '*c*' in '*cat*' and the '*k*' in '*kangaroo*,' etc.; and people find no difficulty in this, nor in having

* Some disregard the distinction and consequently fall into much confusion.

the same Power marked by the same Sign in an Alphabet. But if it were necessary to transcribe such words in the letters (or other signs) of some other language, it might indeed be necessary to have distinguishing marks for such letters. Now since, unhappily, so few comparatively are familiar with Hebrew, many wish to have Hebrew words transcribed for them in other characters. And it seems to be necessary at present to recognize and (to some extent) try to meet that wish. [We trust that with the progress of education the wish will die away. Greek Scholars do not want such transcripts of Greek words.]

Bearing in mind then the distinction mentioned above, at the beginning of this 'Note,' wherever in the following pages we think good to give the Pronunciation of a word we endeavour to give for this a simple Phonetic equivalent—expressed in characters which are in common use and generally understood and as unmistakeable as possible, and such alone without any additions. On the other hand, in the 'Key to the Examples,' recognizing (as we do) a use to which it may be put by some who do not know the Hebrew letters, we endeavour to spell fully the Hebrew words in a 'Transcript.'

There are various methods of such Transcription. And it is advisable that there should be as much agreement as possible. We adopt therefore as far as we may some signs which are already in use. Some however we must reject because they are either not simple enough, or not distinct enough, or too distressing to the eye of the Reader.

(1) We may allow the use of (') the '*Spiritus lenis*' (as it is called) in Greek, which—having no Consonantal Value at all—may be thought to be not inadmissible as a mark for א. Some use the bare ' for this. But the use of a mark for a new and quite different purpose from any for which it is in common use may lead to confusion. Dr. H. Ewald, in his '*Lehrb. der hebr. Spr.*' uses the ' for א (sometimes) and also for a quite different purpose. Thus, on p. 51 [edition, 1870], he uses ' for the א of אוֹר *light*,—although he had used it just before as a sort of Apostrophe in his

bêt'ka for *bê-th'khá* (in which THERE IS NO א), as also in his *ss'mîtût* for *ts'mî-thūth* on p. 53, and in his *kā-t'bû* for *ká-th'vū* on p. 54, etc. This latter frequent use of the ' is a fair and proper use of it which he, and all others, have full right to. We gladly cite Dr. E.'s practice as above, and we too must so use ' when we think fit. But might not a QUITE DIFFERENT use of it (for א) cause confusion? Dr. E. in his *ekt'ba* for *ekh-t'vá* (אַכְתְּבָה) on p. 55 omits the ' for א at the beginning of the word, or he would have the mark ' for two different purposes in one word!*—Others would use the ' for א, only, refusing the other which is a fair and proper use of it and one that is needed sometimes. But, as they in avoiding that confusion fall into serious error, we had rather not follow them. It seems best to retain all common uses of the ' and to give it some distinguishing mark when we use it for א. Anything, the pair of brackets even (as above), will do. We will therefore use (') for א; but [N.B.] only in the 'KEY,'—never in these pages.

(2) The ', the '*Spiritus asper*' (as it is called) in Greek, is in use as a mark for ע. It is not strong enough for representing fairly the STRONG 'INWARD GUTTURAL' value of ע. But since that is already so in use we may adopt (', from lack of a better, as a mark for ע. The great difference between its value and that of the STRONG ע should be carefully borne in mind; also that the best Scholars usually DO NOT PRONOUNCE ע at all. [The fact however of this letter being always a Full Consonant (although NOT PRONOUNCED IN PRACTICE) is never lost sight of among Scholars.]

N.B. We should PREFER the somewhat older forms of ' and ', *viz.* ⊣ older form of the '*spiritus lenis*,' and ⊦ older form of the '*spiritus asper*,' for א and ע.—But we see an objection.

(3) Further it is necessary for Transcription-purposes to have some

---

* As we find in his *j'thā'ᵒréhu* on p. 155 (*ib.*), where the second ' is for א and the first ' FOR THE OTHER PURPOSE (as above), but there is no notice of this being so. His corresponding transcript of סְאָה on p. 486 would be *s''ā* (the second ' for א, and the first ' for the other purpose); which however he does not give.—Thus the use of ' *alone* for א seems open to some objection.

means of distinguishing between letters similarly sounded. The simplest means seems to be the use of some *additional mark for one* of two such letters. And the simplest additional mark is a SIMPLE DOT placed beneath one of them,—as in

ṣ for ס, to distinguish it from שׂ (s),
ṭ for ט, to distinguish it from ת (t).

(4) So we may give

ḳ for ק, to distinguish it from כ (k),
ṿ for ו, to distinguish it from ב (v).

[Obs. i. Such arbitrary signs, conveying of themselves no definite information, not being signs of known value in common use, cannot well be given as MARKS FOR THE 'PRONUNCIATION' or 'Power' of Letters—in an Alphabet. For some languages such are useful when fully defined. We abstain from the use of such on p. 3.

Obs. ii. We also abstain here as far as we can from the interminable disputes about pronunciation. And perhaps it is best to leave them to those whose nature it is to delight therein. The few remarks in Note II. below are perhaps almost necessary. And the following brief 'Obs. iii.' may be added here.

Obs. iii. There is a certain amount of correspondence between the Names and Powers (and also the Numerical value) of several of the Hebrew and Greek Letters.*

*** The figures within ( ) here are the Numerical values of the Letters of which the Names stand on the right of the ( ).

(1) *Á'leph* & *Alpha*, (2) *Bêth* & *Bēta*, (3) *Gimel* & *Gamma*, (4) *Dáleth* & *Delta*, (5) *Hê* & *E-psilon* (formerly a mark for ASPIRATION), (6) *Váv* & *Bau* (the *Digamma*, lost as a letter of the Alphabet but RETAINED AS A NUMERAL 6), (7) *Záyin* & *Zēta*,† (8) *K̄hēth* & *Ēta* (H,

* It is very interesting also to trace some correspondencies in Ancient Forms likewise. But this is certainly not a matter for a practical 'Easy' & 'Introductory' HEBREW Grammar.

† *Zēta* is said to have been the representative of TSÁ-DI formerly, and to have "taken the place" of [the now *lost* Greek letter] SAN—"standing originally 7th for ZÁYIN."

which was formerly an ASPIRATED GUTTURAL), (9) *Têth* & *Thēta*, (10) *Yōd* & *Iōta* (*Yōta*), (20) *Kaph* & *Kappa*, (30) *Lamed* & *Lambda* (? rather *Lamda*), (40) *Mêm* & *Mū*, (50) *Nūn* & *Nū*, (60) *Sámekh* & *Ksi* or *Xi*, (80) *Pê* & *Pi*.

The many changes, as well as the lapse of time, since "the Phœnicians introduced not only LETTERS but also many other matters-of-instruction among the Hellenes," may cause surprise at the remains of so much agreement as above rather than at such variations as the following:

(70) *Áyin* & *O-mikron*, (90) *Tsádi* lost in Greek (in which however there is the old *Sampi** with the value 900—the value of TSÁDI FINAL); —and so, the numerical values being thus shifted, the Hebrew sign for 100 is *Koph* whereas to the corresponding old Greek letter (*Koppa*) the value 90 is attributed; and so we have, also, (200) *Rêsh* & (100) *Rho*, (300) *Shîn* or *Sin* & (200) *Sigma*, (400) *Táv* in Hebrew & (300) *Tau* in Greek.

But this may be thought to be a matter for GREEK rather than for HEBREW Students.]

NOTE (II). PRONUNCIATION OF TWO OF THE VOWELS.

There is considerable difference of opinion with respect to the pronunciation of the FIRST Long-vowel ◌ָ. There is a less important difference of opinion with respect to the pronunciation of the FOURTH Long-vowel ◌ֹ (or, as it may also be written, ◌ו◌ּ).

(*α*) Some pronounce the First Long-vowel as an *o*. This may fairly be called an 'incorrect' pronunciation [Comp. a remark cited in Note (*) on p. 39].

(*β*) Another mode of pronunciation is fashionable, but open to

---

* It does not matter to us here whether, or not, the "later" Hebrews *followed "the example of the Greeks"* in using the "letters as Numerals;"—as also whether the Numerical value of 'Sampi' is due to its being placed after 'Omega,' or its being placed after 'O-mega' (800) due to its Numerical value (900).

some objections. Many,—instead of pronouncing ◌ֳ and ◌ִ gutturally and fully as on p. 4,—give for ◌ֳ much such a value as that of *a* in *father*, and for ◌ִ the sharp *o* value of *o* in *tone*. With this pronunciation the present writer was familiarised from his early childhood. It was the more common one, and is still preferred by not a few. But he deliberately gave it up more than a quarter of a century ago, and he had some difficulty in breaking free from the habit. He took the trouble to break free from that habit because he found that the pronunciation as on p. 4 is much more suited to the Language. Also, not only is this pronunciation (as on p. 4) the same as that of very great Hebraists, but moreover one may perhaps think that as the Language is a Guttural Language it is somewhat strange to banish from it THE Guttural vowel-sound. This is so banished if it be not allowed to the ◌ֳ, for there is no other means of representing it in Hebrew.—And (may one add?) it is sadly amusing to see the mistakes often made by writers who have adopted the more fashionable pronunciation. One finds ◌ַ put for ◌ֳ, and ◌ֳ for ◌ַ, in beautiful confusion. IN THEORY they allow a longer-drawn utterance for ◌ֳ than ◌ַ, but IN PRACTICE people make no appreciable difference between them. And consequently they confuse them. In his now long experience as a practical teacher and lecturer the present writer has in several instances found that men who so pronounce have for a long time been unable to write the simplest piece of Hebrew Composition without making most serious mistakes in spelling—owing to their confusion of ◌ֳ and ◌ַ by reason of their pronouncing the two so much alike.

The difference of pronunciation in the case of the ◌ִ is of far less importance than the other. If any prefer the sharper to the more full sound of the Fourth Long-vowel, one would not much mind. We prefer the more full pronunciation of it which we have endeavoured to represent in the Table on p. 4. It is somewhat difficult to represent a sound accurately on paper. What one wishes to represent in this case is a 'throat-utterance' rolled through the WHOLE MOUTH, and issuing through an aperture formed by the lips—the lower lip being

held slightly inwards.—This careful description may seem unnecessary to some. It may be found useful hereafter.

Note (III). The Sounds for some Vowel-marks in English.

Learners sometimes feel considerable difficulty from what strikes them as "The difference of the Vowel-sounds in Hebrew from those of the English *a*, *e*, *i*, *o*, *u*,—as usually pronounced." Since however in Hebrew the sounds are always the same for the same Vowel-mark, whereas in English one-and-the-same mark may stand for a variety of sounds, there is cause for rejoicing rather than of feeling difficulty at this difference so far. For instance the *a* in *father* is generally called by a name (*Ay*), corresponding with the *é* in *fête* or *a* in *fate*, although it is generally pronounced differently: for the *a* in *fate* is uttered through a channel limited by the teeth; but that in *father*, *rather*, is uttered by keeping the teeth out of the way and employing the extreme upper part of the throat and back part of the *soft* palate. This value, and that of *a* in *call* (which is produced by the throat a little lower down), must be allowed to belong to a different class from that of the *a* in *fate:* and the Student may surely be congratulated that in Hebrew they are not all three of them represented by one and the same mark. Again, the value of *i* (in such English words as *file*, *time*, and the Personal Pronoun *I*) is not that of a *vowel simply;* although we reckon it among our English vowels. The *i* as usually pronounced in English is somewhat more than a simple vowel. There is a distinction between vowels and consonants, viz. this:—that a vowel-utterance is a simple vocal utterance *through* the organs of speech, a vowel-*mark* being the representative of such an utterance; whereas a consonant-letter is a mark of movement of an organ or organs in the process of vocal utterance, '*sounding along with*' (as the word 'consonant' itself implies) or, more strictly, *modifying* the issuing stream of *vocal-utterance*. Thus the vowel-mark representing the particular *vocal-utterance*, the consonant-letter represents

any *movement** of organs combined with that vocal utterance. Now if any one will observe closely what he does (naturally) in saying "*I*," he will perceive that a movement, either of the teeth or of the tongue in the palate, is concerned in the utterance. This *movement* is recognized as consonantal in the word *aye* (that "bare vowel 'I'" in Shakespeare's phrase,—*Rom. and Jul.* iii. 2,—

"I am not I, if there be such an I").

The word *eye*, like which most pronounce *I* now, requires the like *movement*. It is remarkable, therefore, that in our list of vowels *a*, *e*, *i*, *o*, *u*, the true value of the 2nd is one of the values assigned to the 1st, the true value of the 3rd is given to the 2nd; and to the 3rd is attributed a value which seems to have in it what is *consonantal* as well as vowel utterance.

---

* The more advanced student will recognize the agreement of this with the use of the technical term הנעה (*movement*) for the *pronunciation* of a consonant, even though the consonant be also what is technically termed a "perceived *Resting*-letter (נח נראה)." Thus R. D. Kimkhi writes of the last-word-but-two in Ps. v. 9, that it "comes with הנעת (*movement of* i.e. *pronunciation of*), the first root-letter ר;" where the letter referred to has ֫ quiescent (§ 21). Compare also the following remarks of M. Silvestre de Sacy at the beginning of his *Grammaire Arabe:*

"Les éléments de la parole sont de deux sortes: les *sons*, nommés aussi *voix* par quelques grammairiens, et les *articulations*. Les sons consistent en une simple émission de l'air modifiée diversement. Ces diverses modifications dépendent principalement de la forme du passage que le canal vocal et la bouche prêtent à l'émission de l'air, mais elles n'exigent aucun jeu des organes extérieurs. Les articulations sont formées par la disposition et le mouvement subit et instantané des différentes parties mobiles de l'organe de la parole. . . . Ces parties, diversement disposées, opposent un obstacle à la sortie de l'air; et lorsque l'air vient à vaincre cet obstacle, il donne lieu à une explosion plus ou moin forte et diversement modifiée, &c."

Somewhat similarly Dr. H. Ewald writes (*Lehrb. der hebr. Spr.* p. 76 of the edition of 1870): "Vocal ist der ansich klare laut, entweder rein auslautend (*a*) oder von den obern und untern organen etwas beengt (*i*, *u*), immer aber noch aus offnem munde ungehemmt hervorschallend. . . . . Ein mitlaut fürsich ist . . . . . noch kein voller fester laut." The following is wordy: "Während nun der vocal der reine athem ist, laut werdend auf verschiedene art, kann er zugleich von den ansich stummeren lauten (mitlauten) der sprachwerkzeuge, kehle, gaumen, zunge und mund, begleitet, gehalten, beschränkt, angefangen und beschlossen werden; und indem diese laute noch viel manchfacher sind als die vocale, auch auf die verschiedenste art mit diesen verbunden werden können, entsteht die grosse menge möglicher sylben."

One is tempted to think that De Sacy's lucid style and master-like exposition betoken a more intimate and exact knowledge of what he is writing about.

9. The letters have been classed as follows:

אהחע* Guttural	דטלנת Lingual
גיכק Palatal	בומף Labial

זסשרץ Dental (זסשץ are by some called *Sibilant*).

10. They may be read, for Practice, in the following lines:

תתשׁשׂרקצץ פפף עסנן מם לכך כך יטחזוה הדגג בבא:
בכבב גגג הדדך וץ מטסם צעץ שׁשׂ תתחה:

The Consonants with Vowels may be spelled in

אָ אֶ אִי אוֹ אוּ אַ אֶ אָ† אָ בָּ בֶּ בִּי בוֹ בּוּ
גָּ גֶּ דִּי דוֹ הוּ הַ וֶ וּ וָ† זָ חָ חֶ טִי טוֹ יוּ יַ יֶ
יָ כֶּ כִּי לוֹ לוּ מַ מֶּ נָ נ† סָ סֶ עָ עִי פוֹ פּוּ פַּ פִּי
צָ צֶ קִי קוֹ רוּ רַ שֶׁ שׁ שָׁ† תָּ תֶּ תִּי תוֹ תּוּ:

11. A syllable may consist of

(1) A Consonant with a Vowel,—as אָ, בָּ, etc. above;

(2) A Consonant with a Vowel *followed by a Consonant, or by two Consonants*,—as in the following words (to be read from Right to Left, and to be SPELLED):

אִם ĭm *if*, אֶל ĕl *to*, מֵת mêth *one dead (m.)*, בֵּן bên *a son*
אָב auv *a father*, דֹּב douv *a bear*, פַּךְ‡ păkh *a flask*, יָד yaud *a hand*
הִין heen *a hin*, שַׂק săk *sack-cloth*, וָו vauv *a hook*, חַג khăg *a festival*
גּוּשׁ gūsh *a clod*, נֵץ nêts *a hawk*, זִיף Zeeph *Ziph*, צוֹר or צֹר Tsour *Tyre*
מִכְמָר mĭkh-maur *a net*, תֹּף touph *a timbrel*, כּוֹס kous *a cup*
יִשְׁקְ yăshk *he will-give-drink*, גָּפְרִית† gŏph-reeth *brimstone*, עֵט êt *a pen*

Obs. וּ may, at the *beginning of a word*, stand as a syllable by itself as in וּמִי ū-meé, וּבוֹ ū-voú. It is the only vowel which can stand as a syllable by itself. It may also be attached to א as in אוּר ūr, אוּרִים ū-reém; or to any Consonant as in לוּ lū, טוּב tūv. It then always stands *after* the letter to which it is attached.

---

* From the peculiarity of א, it must either be allowed to have a Class to itself or be put with others in a Class the *full* conditions of which it cannot satisfy. The latter has been preferred by those who have classed it as above.

† The ֫ is ŏ (*K. Khautuph*), i.e. No. 4 of (II) on p. 4.

‡ ךָ is *Final Khaph* (p. 3, No. 20) with *Shva*. See more on p. 7, Note (‡).

12. The 3d Long-vowel ◌ִי (§ 8, I. 3) has, with the ◌ִ, a י belonging to it.* The two *together* stand for this Vowel. But

[Sometimes, in the Bible, the י is not written, and the ◌ִ alone stands for the 3d Long-vowel (looking like the 3d Short-vowel, § 8, II. 3). This is called 'Deficient' or 'Defective' *Long-Khērik*.† It has the full value of ◌ִי.

N.B. Sometimes, in the Bible, the 3d *Short*-vowel (◌ִ) has י standing after it (and so looks like the 3d *Long*-vowel); *i.e.* ◌ִי stands sometimes for Short-Kherik.]

13. The 4th Long-vowel has two forms, וֹ and ◌ֹ (§ 8, I. 4). The form וֹ* is called '*Full Khoulem*,' and the form ◌ֹ is called '*Deficient Khoulem*.'† Their vowel-value is the same.

N.B. The 'Deficient' form (◌ֹ) is *never used at the end of a word.*

14. The 5th Long-vowel '*Shūrik*' (וּ*), the only Vowel which stands in the line of the Hebrew Consonants, cannot be represented by the dot alone without the וּ. But

['Deficient' or 'Defective' *Shūrik*† is sometimes represented by ◌ֻ (*Kibbuts*), which then has the full vowel-value of *Shūrik*.

N.B. Also, the *ŭ* of *Kibbuts* is sometimes represented by וּ* in the Bible.]

15. In appearance the 4th Short-vowel ◌ֻ *ŏ* does not differ from the 1st Long-vowel. But these are quite different vowels. The Student will be able to distinguish between them soon. At present we will always help him by specially marking any ◌ֻ which stands for *ŏ*.‡

16. In any Hebrew word (*α*) the number of syllables is the same as the number of Vowels; for (*β*) there is no syllable without a Vowel in it, and (*γ*) no Consonant ever has more than one Vowel at a time, and (*δ*) no Vowel ever has another Vowel in the same syllable with itself, and (*ε*) two Vowel-marks are never combined to represent a *single* vocal-utterance.§ [(*ζ*) Of course no Consonant can ever have at once both a Vowel and a *Shva to show that it has no Vowel.*]

---

* For this, the '*full form*, some use the expression '*scriptio plena*.'

† For '*deficient form*' some use the expression '*scriptio defectiva*.'

‡ From an old use of the mark ◌ֻ for this 4th vowel *ŏ*, its name may not improbably have arisen. For, חטף was (in *Masora*, i.e. Tradition) used as a name for ◌ֲ (*Shva*); and *Khautŭph* (חָטוּף), being strictly the Passive Participle of חטף may therefore express "written with Shva (lit. *Shva'd*)." Hence, ◌ֻ being *Kaumets*, ◌ֳ is *Kaumets Khautŭph* (lit. *Kaumets Shva'd*).

§ Therefore there is properly no such thing as a *diphthong* in Hebrew.

17. All the vowels and consonants occur in the following few words, and some of them more than once.

Obs. *Kaumets-Khautûph* is marked with an asterisk here.

Syllables are divided by a vertical line, where it is necessary.

1. גֵּז a fleece
2. טַל dew (pause † form)
3. קֵץ an end
4. שִׁיד plaister
5. דָּגָן corn
6. כּוֹכָב a star
7. פֶּן lest
8. צַו a precept
9. בָּאִים comers (m.)
10. עוּרִי awake thou (f.)
11. הָנְחַת* he was made to go down
12. יִסְתֹּפֵף he will keep-threshold
13. ‡מֻשְׁלָךְ flung (sing. mas.)

18. Excepting the cases mentioned in §§ 12, 14, 15, each Hebrew vowel-mark represents always one and the same vowel-sound. Where a change of vowel-*sound* is wanted, a different vowel-mark is put.

It may be well to caution the Reader to be on his guard against adopting usages of his own language as affording him trustworthy guidance for his practice in Hebrew. Does any desire the familiar *a, e, i, o, u,* (as *we* call them)? Let him bear in mind that in English we do not limit each vowel-mark to one vowel-sound, and the representation of our pronunciation on paper is consequently very imperfect.

---

* *ŏ*, Kaumets-*Khautûph*. See "Obs." above.

† The meaning of this expression will be seen by and by; it will be given as soon as possible.

‡ This word, No. 13, is given here as a means of introducing to the Reader's notice a case of exception to § 4, viz. this: When the last letter of a word is ך, as here, the Shva belonging to the last letter of a word is *written* inside the ך instead of being understood as usual.

[Further, it may be here remarked that

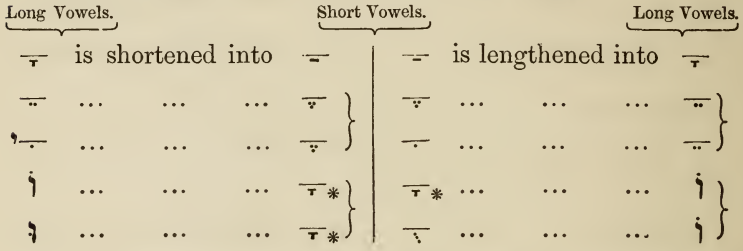
i. When this final letter has its dot, besides, the Shva is put below the dot (thus ךָ):

Similarly, ii. When the ך has ֫, this vowel is written *inside* the letter (thus ך֫),

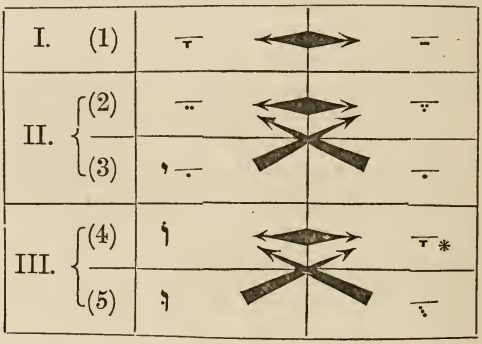
And iii. When the ך has its dot, as well as a ֫, the ֫ is put below the dot (thus ךָ֫)].

[19. Of the ten vowels given in § 8, it is seen that there is a certain correspondence between the 1st, 2nd, &c. of the one set and the 1st, 2nd, &c. of the other. The inter-relation may be more fully pointed out by means of the *anticipatory statement* that, in the process of Hebrew word-forming, certain broad facts of usage stand out in regard to the shortening of Long into Short vowels, and the lengthening of Short into Long ones.

The following great Leading Rules may be given:



The *Three* grand classes to which the ten vowels are thus reduced are more clearly seen in the following Table, in which the arrow-heads point out the interchange just now mentioned.



The expressions *Long* and *Short*† vowels are used here

---

* ŏ, Kaumets-*Khautúph*.

† In place of these terms, 'Long' and 'Short,' Hebrew writers used 'Great' and 'Little.' This difference in the expressions *may* correspond with a difference of conception, and should be borne in mind by any one who deals with their expressions. To deal with their *differing* expressions as if they were the *same as* our own, may very probably cause one not only to fail of apprehending their meaning but even to form wrong notions respecting it.

with reference respectively to the length and shortness of the time of breathing through the particular channel which defines the stream of utterance in each case.

20. The defining channels for the above-marked vowels are 3 in number, corresponding with the 3 Classes I, II, III. In I, (the tongue being kept *down*) the channel of utterance is that of throat and *whole* open mouth for ־ָ, and that of the open mouth (particularly the back part of the soft palate and the extreme upper throat) for ־ַ ; In II, the utterance is palatal and through the slightly-opened teeth ; the middle of the tongue rises towards the roof of the mouth for ־ֵ and ־ֶ, and *much more* for ־ִ and ־ְ. In III, the utterance is through the slightly-opened lips,— the lower lip being held within the upper one for ־ֹ and ־ֻ (*ŏ*), and made to project a little beyond it for ־ֺ and ־ֻ for which last two the middle of the tongue is also *up* towards the roof of the mouth.]

III. SHVA MOVING [& QUIESCENT],—COMPOUND SHVA.

21. In Hebrew there are not only such syllables as *ro, ram, rend,* see § 11,—but also such as *fro, tram, trend,* i.e. having TWO CONSONANTS before a Vowel. The first of two such Consonants in Hebrew has a Shva (§ 3), as in (i) כְּלִי (klee), (ii) כְּנַר (k'nêr), (iii) כְּנַרְד (k'nêrd). And

Def. (1). A SHVA under a letter which BEGINS a syllable is called SHVA 'MOVING.'

Def. (2). A SHVA (whether expressed or understood) at the END of ANY syllable is called SHVA 'QUIESCENT,' as that under the ר in (ii), and under the ר & ד both in (iii) above and also in (iv) סִרְפָּד (sir-paud).

Def. (3). A syllable which DOES NOT END IN SHVA is called 'OPEN' (and also 'SIMPLE'),— as בָּ, בָּא, בִּי, פָּנוֹ; and

Def. (4). A syllable which ENDS IN SHVA is called 'CLOSED' (and also 'COMPOUND'), as those in (ii), (iii) & (iv) above.

22. The *Shva Moving* requires special attention. Occurring, as it does, beneath a consonant which has no vowel and therefore is carried on to the next consonant, *Shva Moving* may be said to mark the hiatus between the 1st and 2nd of *two com-*

---

* The terms *Quiescent* and *Moving* are simply English equivalents of Hebrew terms current among Hebrew writers.

*bined consonants**. The hiatus is more or less perceived according as the combination of consonants is more or less difficult. There are combinations of consonants in Hebrew which we are not familiar with. These may at first present to the beginner some little mechanical difficulty† which he will soon get over by practice. There are, however, certain consonants in the utterance of which there is such difficulty that no one could avoid making the hiatus perceptible in endeavouring to combine one of these (having no vowel) with the consonant following.

More fully:—In any case of such a combination of two consonants as, for instance, the **f** and **r** in the English word **fro**, the organs are first prepared for producing the first consonant **f** and then shifted rapidly for producing the second consonant **r** so that the two combined are brought out together upon the vowel-utterance, the mark for which (viz. **o** here) is attached to the second consonant.

When, instead of the **f** in **fro**, a Hebrew consonant involving difficulty of utterance has to be combined with a consonant after it, and an effort therefore is commenced and at once broken off—and the organs prepared for producing the consonant which follows,—a perceptible hiatus is unavoidable.

This perceptible hiatus involves an *approximation* to vocal utterance or vowel-sound; and, in order to give a hint of the vowel-sound chosen in each case, a short-vowel‡ mark is put by the side of the Shva which marks the hiatus. Of the short vowels only three are used for this purpose, viz.  ,  ,  ‖,—for,

approximation to *ĭ* (as well as to *ĕ*) is, for practical purposes, sufficiently marked by  , and

approximation to *ŭ* (as well as to *ŏ*) is, for practical purposes, sufficiently marked by  .

[This agrees with what was said above that there are Three Classes in

---

* In Hebrew there are never *more than two Consonants* so combined;—*i.e.*, in other words, there are *never two moving Shvas* consecutively.

† It is this, most probably, which has given rise to the great mistake of some that *Shva* stands for a *half vowel!* The *vowel* of the second Consonant (or the corresponding *Short-vowel*) may sometimes be *very slightly heard* during the combining process, but the  must not be mistaken as a mark for that.

‡ Of course the Long Vowels are excluded by the nature of the case; for, it is *approximation* only to vowel-sound that is spoken of. Approximation to a Long Vowel would involve somewhat more than a short vowel.

‖ *ŏ*, Kaumets-Khautúph.

which all the Ten Vowels may be grouped. It may be added that the three vowels just now mentioned, viz.

ֱ, ֲ, ֳ*,

may be taken as representative vowels of the Three Classes; and that the vowel-points in Arabic are but three, corresponding therewith.]

23. ֱ (*i.e.* Shva with Pathakh) is called *Khatêph-Pathakh*,

ֲ (*i.e.* Shva with Sĕgol) is called *Khatêph-Segol*, and

ֳ (*i.e.* Shva with Kaumets-Khautúph), *Khatêph-Kaumets*†,

and each of these compound forms is called a *Compound Shva.*

24. The Consonants to which the Compound Shvas belong are the four א ה ח ע. Beneath any of these a Moving Shva always takes one of the three compound forms in § 23.

Obs. Shva occurs sometimes in compound form under letters other than אהחע, in some instances for Declension and Conjugation reasons (as will be seen hereafter), and sometimes in cases of perceived hiatus in combining two consonants with the vowel of the second one.

25. Simple ְ under any of אהחע is, by § 24, *Quiescent.*

26. In the case of א the difficulty is of a different nature from that spoken of in § 22 above. Thus, for example, the word for *say thou* (*m.*) is אֱמֹר, the א having a *Moving Shva* and the מ a ֑. But the א and the ְ beneath it having each of them no pronunciation-value, all that could be pronounced would be מֹר which means *myrrh.* The difficulty of notifying the presence of the א is avoided by the use of a compound form (ֱ in this case) for the Moving Shva beneath the א; so that the word becomes אֱמֹר *ĕmour*, in which there is approximation to *ĕ*-sound before saying *mour.*

---

* *ŏ*, Kaumets-*Khautúph.*

† *Rarely*, ֳ is for *ŏ K. Khautúph* (p. 6, ‡), cp. Ez. 26. 9.— Gesenius, in "Grammaticis legibus contrarium et non ferendum est קָבְלוֹ", *Thes.* p. 1190, *mistook* the ֳ; so, too, in קָטְנִי.—Some books have ֲ (*ŏ*), not ֳ.

27. The following words may be read for practice:

1. בְּרוּ choose ye (m.)
2. פְּרוּ be ye (m.) fruitful
3. קְרַב draw thou (m.) near
4. דְּיוֹ ink
5. דְּלִי a bucket
6. גֵּוְךָ thy (m.) back
7. כְּפִירַיִךְ thy (f.) young lions
8. יַיִן wine
9. שַׂמְתְּ thou (f.) hast put
10. שָׁמַרְתְּ thou (f.) hast kept
11. עֶלִי a pestle
12. חֳלִי sickness
13. הֶחֱלִי he hath made sick
14. הֵלֹם hither
15. חֲלוֹם a dream
16. חֲזַק be strong (m.)
17. אֱמַץ be firm (m.)
18. אֲנִי I
19. אֳנִי a ship, a navy
20. הֱיוּ be ye (m.)
21. עֲדִי an ornament
22. יַעֲטֹף he will faint
23. יַעֲלְצוּ they (m.) will exult
24. תַּחְמָס an ostrich (m.)
25. בְּתַהְפֻּכוֹת in perverseness (plu.)
26. וּלְהַחֲיוֹת and to cause to live.

IV. Quiescent Letters.

28. From the principle of the use of *Shva* (§ 3) it follows that every consonant must have belonging to it either a vowel or a *Shva* marking the absence of any vowel. At the end of a word where the ◌ְ is not written, in accordance with § 4, it yet belongs to the letter and must be borne in mind as understood.

29. But there are four letters אהוי which may be said to vanish in certain cases. The term *Quiescent* may be applied to them, but the term so applied should be carefully defined.

Def. Any one of the letters אהוי is said to be *Quiescent* when it, at the *end* of a syllable,

(1) is fused in the vowel before it, so as

(2) to vanish (in pronunciation), and

(3) not to require, or have, Shva quiescent (either written in the middle of a word* or understood at the end).

[N.B. (i) No one of אהוי can have a vowel belonging to it when it is Quiescent.

(ii) A syllable *ending* in a Quiescent Letter is *open*, § 21 (3).]

Note. (a) Letters and vowels of *the same organ or utterance* (pp. 6, 9) may be called *homogeneous*, others *heterogeneous*.

(b) That a letter may vanish *in fusion with* a vowel, they must be to some extent *homogeneous*.

(c) The *Labial* ו is homogeneous only with vowels of the Class III (cp. § 20,
(d) The *Palatal* י ... ... Class II p. 9.)

(e) א, ה are *not heterogeneous* with respect to any vocal utterance, and we may not say of any vowel that it *could not* have ה or א *Quiescent* after it.

30. But the only part of the Def. above which can be *fully* satisfied by א is the 3rd. It may, in accordance with (3), stand without Shva after a vowel† immediately before it. It

---

* When of two letters together without a vowel at the end of a word the first one is Quiescent as the י in עָשִׂית (and so the א in קָרָאת), the Shva which belongs to the final letter is not marked; since the case practically falls under § 4, p. 2 rather than § 6. The Shva appears *once* in each of the two words בָּאתְּ and הָיִיתְּ, see 2 Sam. 14. 2, 3, and in הוֹצֵאתְּ, in *some* good Editions, 1 Kings 17. 13, although בָּאת and הָיִית occur five or six times with ת not תְּ, and so יָצָאת, עָשִׂית, and many other such.

† (1) א with ־ְ (Shva *Quiescent* § 25), as in יֶאְשַׁם, does not come under the Def. in § 29;—(2) Nor does א, without vowel or Shva, *not* immediately preceded by a vowel [Nos. 25, 26, § 36]. This case is not strictly of the same class with that of the *Quiescent* letters. The א being a mark for Nothing is treated as *Nothing* in any such a word where it *belongs to* the word etymologically but needs no recognition in pronunciation. [א is read through, as if not present, in צַוְּאַרְתֵּיכֶם, צַוְּארֵי, (where the וּ is double וְ, § 62 (3) and (4))].—(3) In the case of גֵּיא, גֵּיא, לוּא, &c., the א may be *assumed* to be Quiescent *after* a Quiescent letter. The reason for this (if there be any) lies in the א. It seems better to say at once (*without* the assumption) that א may stand unnoticed, as after ־ְ, so also after a Quiescent letter *which dispenses with Shva*.—(4) The א may be dropped, as in גֵּי, גֵּי.—(5) For examples of א (read through, as if not present) *between* a consonant and its vowel, see Nos. 23—26, § 58.—The letters אהוי are, *by some*, called '*weak* letters.'

has therefore for ages been classed with the others. There is nothing in it which is at all contradictory to the Definition, and it satisfies this Definition *as far as it can.*

31. The ה is never Quiescent anywhere else than at the end of a word. At the end of a word, ה (without a vowel) is always Quiescent unless it has a dot within it—thus הּ. This dot is called *Mappêk*, and signifies that the letter is to have its full consonantal value. See Exs. 12, 21, § 36.

32. ו (§ 29, Note c) may be Quiescent in the case of only *Khoulem* and *Shūrik*. After any other vowel, ו has its full consonantal **v**-value (as in Exs. 14, 15, 16, § 36).

33. י (§ 29, Note d) may be Quiescent in the case of only *Khērik*, *Tsā-rĕ*, and *Sĕgol*. After any other vowel, י has its full consonantal **y**-value (as in Exs. 17, 24, § 36).

[For י *mute*, see § 35.]

34. The term *Mappêk* (§ 31) means *causing to go forth.* It expresses well, therefore, that the consonant bearing it is to be *brought out* in pronunciation. The ו and the י also, when consonantal (not quiescent) *after a vowel in the same syllable*, may be said to have *Mappêk* although the *dot* is *not* now *put* in their case.

35. When a word ends in יִ֫ (i. e. in ִ֫ followed by י and this by ו each without a vowel), the case is, strictly, one of a *word ending in two consonants without a vowel to either of them;* and, if both these were to be pronounced, Shva would stand beneath each of them* (§ 6, p. 2). The absence of Shva from them shews that they are *not to be both of them pronounced;* and this accords with what is conventionally accepted among Hebrew Scholars, viz. that the י in such a case is Mute and the pronunciation exactly the same as if no י were present. Only one consonant (the ו) being recognized as present, the Shva belonging thereto is as usual *understood* (*not written*).

---

* Some speak of such *heterogeneous* Combinations as יִ֫, יֵ, יֵי, וֵ, וִ֫, &c., as Diphthongs. Since, however, ו and י when *not* Quiescent (according to §§ 32, 33) have their full consonantal value, these combinations are syllabic and there is always Shva (*understood* when not expressed) beneath the ו and the י in each case; as in Exs. 14—17, 23, 24, (§ 36).—Conversely, וְ or יְ (or any letter with ְ) is *consonantal* according to § 5, p. 2.

36. The following words may be given here as examples of *closed* and *open* syllables, and for practice in reading:—

1. רֹאשׁ a head
2. מַה what?
3. לוּ and לוּא would that! (also *if*)
4. זֶה this
5. כֹּה thus
6. רָאשִׁים heads
7. רֵאשִׁית beginning
8. רִאשׁוֹן first
9. פְּאֵרָה a bough
10. יַעֲשֶׂה he will do
11. גָּבַהְתָּ thou (m.) wast high
12. בָּהּ in her
13. נֶהְפַּךְ it (m.) was turned
14. תָּו a mark
15. צַו a precept
16. גֵּו a back
17. גּוֹי a nation
18. בַּחוּץ outside
19. יוֹסִיף he will add
20. דּוֹדָה an aunt
21. דּוֹדָהּ her uncle
22. חֵיקִי my bosom
23. עַוְלָה depravity
24. עֵינַי my eyes (in pause עֵינָי)
25. חֵטְא sin
26. גַּיְא a valley.

V. ACCENTS.

37. Every Hebrew word either

(1) has an Accent belonging to it, or

(2) is (in the Bible) followed in the line of consonants by a small horizontal dash (ֿ)* called *Makképh*, which marks therefore *Absence of Accent* from any word followed by it.

38. The Hebrew Accents serve

I. as Accents simply, marking (in most† cases) the ac-

* When there are more than one between two words, their value is the same as that of one alone. There may be more than two words connected by *Makképh*. All words so connected count as one word. [*Makképh*, and *Mappêk* (§ 31), are strictly Aramæan Participles מַקִּיף and מַפִּיק.]

† There are six which stand *away from* the syllable which they *accent*.

cented syllable, i. e. the syllable on which the chief stress is laid in words of more than one syllable;—all of them are equal in mere accent-value;—

II. for purposes of Interpunctuation, some (called DISTINCTIVE, or DISJUNCTIVE, Accents) marking Stops of greater or less duration, others (called CONJUNCTIVE Accents) marking closeness-of-connection of one word with the following one;

III. as Music-marks in accordance with which the verses were chaunted. This use (from which the uses I. and II. may seem to follow derivatively) we are not concerned with here: it is a matter for Musicians.

[N.B. In citing a word from the Bible, it is unscholarly to cite the Accent with it; except in any case in which the Accent is required for illustration.]

39. There are 18 *Distinctive* or *Disjunctive* and 8 *Conjunctive* Accents. [See Appendix B.] The latter have all the same connecting value. Of the Disjunctives it is unnecessary to mention here more than two: viz.

(1) ֽ *Sillūk*; which is always attached (below the line) to the *accented* syllable of the *last* word only in each verse, and is always followed by (:)* placed immediately after the word, thus : הָאָרֶץ

(2) ֗ *Ethnákh*; which is attached, below the line, to the accented syllable† of that word (other than the last one of a verse) on which there is made the chief rest or stop. Take, for example, the verse Gen. 33. 9, "And Esau said, I have enough: —my brother, to thyself be that which is thine." Here the chief stop in the midst of the verse is placed in the Hebrew Bible on "Enough"‡ (רָב) which is marked with (֗), and the last word of the verse is marked with (:ֽ) thus, : לָךְ

---

* Called סוֹף פָּסוּק i.e. *end of verse*.

† Some verses have no ֗. The ֽ and ֗ stand, as seen here, to the *left of the accented vowel;* but when this is not below the line, they stand alone beneath the letter opening the accented syllable; thus : אֶבֶל, אֶבֶל, : שֵׁעִיר.

‡ In the English Authorized Version, the stop is (by a slight inaccuracy) placed after "my brother." According to the Interpunctuation standing in the Hebrew Bible, the chief stop being after "enough," the "my brother" belongs to the second part of the verse (as given above).

40. These two accents *Sillūk*, and *Ethnákh*, marking the chief rests or stops or *Pauses*, are called "Pause Accents." And

41. The *Pause form* of a word is a form of it in which the word is more or less changed from its natural state by reason of the stop or *Pause*. Thus, in the two words just given,— רָב is the Pause form of רַב (which last is the word in its natural state), and לָךְ is the Pause form of לְךָ. Also, the vowel adopted by reason of the 'Pause' may be called a "*Pause-vowel*."

This will be more fully understood hereafter. The mere statement is all that can be given at present.

These two Accents are *especially* the *Pause Accents*. Pause Forms, however, are used with some few other Distinctive Accents to be mentioned hereafter.

42. In Hebrew the only syllables that can be accented (or bear the *Tone*, as it is called) are the *last** and the *last but one*†. As the accented syllable is called the *Tone*-syllable, this may be stated thus:—

N.B. The *Tone*-syllable cannot be further from the end of a Hebrew word than *last but one*.

43. But though there can be no *Tone*-accent on any other than either the last or the penultimate syllable, there is a subsidiary *half*-accent ֥ *Metheg*‡ (as it is called) which can be attached to earlier syllables. This mark has the same form indeed as, but cannot be mistaken for, *Sillūk* (§ 39 (1)): for, its place is not the place of *Sillūk*, and this latter always has (:) at the end of its word. Metheg is never a tone-accent‖.

Metheg may occur more than once (with different syllables) in one word. Any accent attached to a syllable further from

---

* The accent is then said to be מֻלְרַע *mŭ-l'ra* (meaning *below*). This term may also be used of the word so accented.

† The accent is then said to be מֻלְעֵיל *mŭ-l'êl* (meaning *above*). This term may also be used of the word so accented.

‡ Also מַאֲרִיךְ *mă-(ă)rēkh*, and חִירוּק *Khērūk* sometimes; and גַּעְיָא *gă-yă* (especially when with *Shva*).

‖ It is better not to follow some of the Writers on Hebrew Grammar by giving ֥ as the general mark for a Tone-accent. (It looks like *either Metheg*, or *Sillūk*,—and *cannot* well be this last in some words). We will adopt, rather, ֫ where it may be *necessary* to mark an accented syllable.

the end of a word than last but one, is not to be considered as a tone-accent there, but only in the place of *Metheg.*

Metheg is a Hebrew word מֶתֶג meaning *a bridle;* and, as its name implies, it may be said to serve as a *check* to the course of the utterance of a word. It is a means, thus, of preserving distinctness of pronunciation, not only by (1) checking a too rapid accumulation * of syllables upon the tone-syllable of the word, but also (and, perhaps it may be said, *more especially*) by (2) interfering where otherwise indistinctness of articulation might arise from either too great *similarity in the utterance* of the end of one syllable and the beginning of the next, or from some difficulty caused by sudden *change* in the frame or posture of the organs of speech in passing from syllable to syllable.

For the purposes of (1), the usual position of *Metheg* is with the syllable *third from* (*i.e. next but one before*) *the tone;* but the Metheg is generally dropped†, or placed with the preceding syllable (if there be one in the word), where the third syllable from the tone ends in a quiescent Shva:—

For the purposes of (2) the cases of its occurrence are multitudinous. A multiplicity of rules, and exceptions thereto, would be practically useless. The only real guide to its use is Euphony.

N.B. In Hebrew Composition, neither Metheg nor any Tone-Accent is put.

44. (i) With an unaccented Long Vowel which is followed immediately by a Moving Shva there is *generally* a Metheg. But

(ii) with a *Short* vowel followed immediately by Shva (whether Moving or Quiescent‡) there is *generally no Metheg.*

Hence is obtained a rough and ready means of helping *the tyro*

(a) to recognize as Long Vowels some which *he* might at

---

* Or, *making a prolongation*, as the name מאריך given in § 43, note ‡, may be rendered.

† It may be there, nevertheless, owing to (2)—*i.e.* for Euphonic reasons.

‡ Some instances occur of Metheg with a short Vowel followed by Shva Quiescent. This is, of course, especially the case where a *Metheg* is wanted to *check* the utterance for the sake of Euphony. Thus we have תִּדְשֵׁא Gen. 1. 11 (according to some, the ־ is omitted by others); יִהְיֶה and the like forms, very many times: and so, לִהְיוֹת, וַיְהִיה, וַיְחִיה, &c. This is really the case in such words as הַמַּחֲנֶה in the case of the ־ַ; for, the first syllable being (מָ)הַ (as will be seen presently, § 53) virtually ends in Shva Quiescent. Similarly in בָּתֵּיכֶם and בָּתֵּיהֶם (in each of which the ־ֵ is *ŏ*), the first syllable is *bŏt*, a Shva Quiescent being understood at the end of the first syllable (as will be seen, § 53). It should be observed that the exceptions here mentioned are not exceptions to 44 (i) but only to (ii) and (b). Rather too much importance is attached by some to this means of distinguishing between the Long and Short ־ֵ.

first mistake for short vowels; as, for instance, the *Defective Long-Khērik* (§ 9) in וְיִרְאוּ Is. 59. 19, *and they shall fear*, and *Deficient Shūrik* (§ 11) represented by the ֻ in גְּבֻלְכֶם Deut. 11. 24, *your* (*m.*) *territory**;

(b) to distinguish at sight (*sometimes*, however, only) between Kaumets and Kaumets-Khautúph:—thus in חָכְמָה Zech. 9. 2, *she was wise*, the ָ beneath ח,—having Metheg,—is a Long vowel and is therefore not *ŏ* but Kaumets; whereas in חָכְמָה Is. 11. 2 *wisdom*, the ָ beneath ח,—without Metheg,—is not Kaumets, but *ŏ* Kaumets Khautúph. Since, however,

(c) a Metheg is generally given to a vowel which immediately precedes a *Compound Shva*,—a ָ before ְ may be *ŏ* although accompanied by Metheg†: thus, וְאָנִי 1 Kings 9. 26.

(d) Moreover the Metheg remains with such a vowel, after which there would naturally be a Compound Shva, even when the Compound Shva adopts a vowel form (as will be explained by and by, § 56): thus, אֶהֱלְךָ Ps. 61. 5 where ֱ is for ְ.

(e) When two Accents occur on the same word, the second marks the Tone and the first is reckoned only as a Metheg—half-accent: except in the Psalms, Proverbs, and Job.

45. Metheg is often, though not always, placed with an unaccented‡ Long vowel which should be shortened into a Short vowel but of which the long form is retained.

Hebrew Accentuation is a subject to be more fully treated of hereafter; but we may mention here that

46. When a word with a Disjunctive accent on its opening syllable would be preceded by a word having a *Conjunctive* accent on its last syllable, this Conjunctive accent is often turned back to the penult. syllable‖ if there be one and then is reckoned only as a Metheg—half-accent. This is called נָסוֹג אָחוֹר.]

---

* It must not be supposed that Defective Long Vowels can *always* be thus known. They are often without Metheg. All that is said above is with reference to the case of their being 'followed immediately by a Moving Shva.'

† There are cases in which ָ before ְ is the Long ָ; as, for instance, when it is for a *lengthened* ַ as in הָאֳנִיָּה. This will be understood by and by.

‡ i.e. not having any Tone-accent.

‖ Sometimes the accent *remains* on the Tone-syllable, the other one adopting a different form.

VI. Dagesh.

47. It was mentioned (§ 7) that, of the Alphabet, six letters*

בְּ, גְּ, דְּ, כְּ, פְּ, תְּ, בגדכפת

have a dot belonging to them in a sense. This dot, which is called *Dagesh Lene*, may be said to belong to each of these 6 letters

(1) at the *beginning of a word* (with the exceptions mentioned presently in § 48),

(2) after a *Quiescent*† Shva, *anywhere* [See Nos. 1, 3, 6, 12—14, § 58];—but (when *not at the beginning of a word*)

N.B. it is *dropped after aught else than* ־ *Quiescent.*—

48. Any one of those six letters at the beginning of a word loses its dot when the preceding word ends in a long vowel or quiescent-letter and is *closely* read along with‡ the word so beginning. Thus,

---

* For remembering these, the mnemonic form-word *B'gad-k'phath* has often been employed.

† The ף (i.e. *Phê final*) has *not* the Dagesh-lene in תּוֹסֵף Prov. 30. 6, from תּוֹסֶף the ף of which *remains* as it was—probably in order that the shortened form may be like in sound to the original word so far.—But generally when there are two consonants at the end of a word without a vowel to either of them the last of the two *has its D. Lene* when it is one of the six letters for D. L. This D. L. is retained too even when the first of the two Shvas (§ 6) is replaced by a vowel, as will hereafter be seen to be the case, in such words as שָׁמַעְתְּ, יִחַדְּ, &c., belonging to classes פָּעַלְתְּ, יִרַדְּ, &c., with two *Shvas* at the end; and so the *appearance* of the Shva with the *last* letter is accounted for, because the case is virtually one of § 6, p. 2.

‡ i.e. either has a *Conjunctive* Accent, or is followed by Makkêph which shews that it has no Accent at all. If there be a *Disjunctive Accent* § 38, II. (however small in value) on the first of the two words, there is a stop made on that word, which is then *not* read closely along with the following word.—[The וְ and יְ following any other vowels than one of those with which they can be Quiescent (§§ 32, 33), have Shva Quiescent understood though not expressed beneath them at the end of a word (cp. § 35 note *). And the Dagesh

For Example, we have in Gen. 19. 12 לְךָ פֹּה[1], but לְךָ בָּעִיר[2]; לֹא תֵיטִיב[3] Gen. 4. 7, and לֹא־תִסָּף[4] *v.* 12, but לֹא כִי[5], Gen. 18. 15; כִּי בוֹ[6] Gen. 2. 3 and וַיְהִי־כֵן[7] Gen. 1. 7 &c., but כִּי בְיוֹם[8] Gen. 3. 5;— where the ֗ in (1), (3), (6), is a *Conjunctive* Accent,— the ֘ in (2), (5), and the *dot above the middle* of the בּ in (8), are *Disjunctive* Accents.

[For some *apparent* exceptions to this great Rule, see App. C.]

N.B. Dagesh *Lene* belongs *only* to the six Letters,

ב, ג, ד, כ, פ, ת.

49. There is another Dagesh, which appears not only in those 6 letters but in all the others (except the 5 אהחער *). *Dagesh Forte,* as it is called, is said to double† the letter in which it stands. It can only stand *immediately after a vowel*

Lene therefore stands in an initial ב ג ד כ פ ת after a word ending in ו or י in such a case. There is nothing to bring the case under § 48. *Three* exceptions however are noted in the margins of most Bibles, viz. Is. 34. 11, Ez. 23. 42, Ps. 68. 18; in the first of which ת, and in the others ב, is said to be רפה.

(i) רָפֶה means *weak, i.e.* without the strengthening *dot.* רפה is used also of a letter without Dagesh Forte; and also of a letter *without Mappêk* §§ 31, 34. The mark (–) was anciently placed over a letter which is thus רפה (*weak*); and

(ii) the term רפה is sometimes applied to the *mark.* This mark is still seen over a letter in some places of the Hebrew Bible, and may be said to imply *absence of power,*— whether the *Slight* power of Dagesh *Lene,* or the *Strong* of Dagesh *Forte,* or that of a *letter* which can *lose* its *power* (as ה and ו and י do when Quiescent).—With these א *might,* perhaps, be classed according to § 30].—

* But it appears in רָאוּ, א Job 33. 21 (omitted by some). The dot in א in Gen. 43. 26, Lev. 23. 17, Ezra 8. 18, is not a *Grammatical* Dagesh. Some suppose it to be a *Mappêk,* although the א is here *not in the same syllable* with the vowel before but has a vowel of its own. The letter ר was anciently reckoned among those which admit D. forte. This D. occurs in ר in Ez. 16. 4 twice, Prov. 14. 10, Cantic. 5. 2:—in some few other places ר has a *Euphonic* D.

† See more fully Appendix C. We may mention here that this D. *forte* is sometimes used to make up or '*compensate*' for some letter *omitted* before the letter in which the D. is placed, in which case some would call it a 'Compensating Dagesh F.' Sometimes D. forte is a *characteristic-mark* of a set of Noun-forms or Verb-forms, in which case some would call it a 'Characteristic Dag. F.' These terms may be useful to us by and by; but it is unnecessary to *classify* cases of Dagesh-forte under these names, and so far we may agree with Dr Ewald (Lehrb. p. 69) in thinking the names superfluous.

(which vowel belongs, of course, to the preceding Consonant); and

N.B. This vowel can only be either a short vowel, or an *accented** long one [Nos. 2, 10, &c., and 21, (§ 58)].

50. It follows from this last that ־ *not* accented, and followed immediately by Dagesh, is *not* a Long vowel, and therefore is the short one *ŏ* [No. 20, (§ 58)].

51. Five Rules, which are involved in what has been said above, may be borne in mind with advantage by the Beginner; viz.

i. Dagesh after a *vowel* is Dagesh-*Forte* as in אַפִּי (*ap-pee*);

ii. Dagesh after a *Shva* is Dagesh-*Lene* as in זַכְרִי (*zav-dee*).

iii. In the middle, or at the end of a word, Dagesh-Lene cannot occur *except after* ־ *quiescent;*— and consequently

iv. A word that begins with one of the six, ת, פ, כ, ד, ג, ב, must lose the D.-Lene on receiving a prefix not bearing Shva Quiescent.

v. The five letters א ה ח ע ר do not admit Dagesh.

52. The last sentence of § 49 must not be supposed to involve its converse. Because Dagesh-Forte *cannot* come except after a Short or an accented Long vowel,— it by no means follows, of course, that it is to appear always after either of these.

53. The Dagesh-Forte, as doubling its letter, may be supposed to imply a letter which is not written. This letter so implied is understood *before* the letter having the Dagesh-forte and carries with it a ־ quiescent† understood; thus, the word גַּנִּי *my garden* may be supposed to represent גַּנְנִי.

54. For the sake of euphony the implied letter is understood with that pronunciation which belongs to it when having Dagesh-Lene (if it be one of the six letters for D. L.). Thus הַבֵּן *the son* is read *hab-bên,* not *hav-bên.*

---

* And therefore D. forte cannot properly come after an unaccented Long Vowel. There are several *apparent exceptions* to this great Rule which may be referred to § 9 N.B., and § 11 N.B.—Several are noted in the margin of the Bible, being *in appearance* not in accordance with the strict rule for D. forte.—There is another Dagesh: see Appendix C.

† Hebrew writers express this by saying "Every Dagesh-forte—its power is that of (i.e. it virtually involves) Shva Quiescent."

*** The Student should name THE DOT seen in a letter here, in each instance.

1. בּוֹר a pit, § 47 (1)
2. לִבּוֹ his heart, § 51 (i)
3. *אֶשְׁכֹּל a cluster, § 51 (ii)
4. *בַּמִּדְבָּר in the wilderness
5. פִּתֵּךְ thy (*f.*) morsel
6. דַּכָּה comminution
7. כַּפָּהּ her hand
8. הַתֻּפִּים the timbrels
9. מִצִּיּוֹן from Zion
10. חַגֵּנוּ our festival
11. בַּשָּׂשׂוֹן in the gladness
12. †כְּבוֹר like a pit
13. בְּצִדָּהּ in its (*f.*) side
14. מִזַּעַף from indignation
15. ‡אַשְׁפָּתֵךְ Thy quiver
16. בַּגִּתּוֹת in the wine presses
17. וַיִּטְּשֻׁהוּ and they left him
18. §כְּשִׁקּוּץ like the abomination
19. תְּפִלָּתָהּ her prayer
20. כְּאֶסְתֵּר like Esther
21. §וּמָרְדְּכַי and Mordecai.

N.B. The Student's attention may be specially called to the footnotes here.

---

* The DIVISION OF SYLLABLES in this word is known by means of the *Shva*. This *Shva* MUST BE QUIESCENT, because the dot of the following letter would be DROPPED AFTER AUGHT ELSE (§ 47, N.B.); and the term 'QUIESCENT Shva' stands for a 'Shva at the END OF A SYLLABLE' (§ 21, Def. 2).

† This example is given as a means of calling the Student's attention to the REMOVAL of the dot of בּוֹר (No. 1) when the word receives such a prefix as it has here. Comp. § 51 (iv). The Student need not however trouble himself to know anything about this prefix (or any other prefix) at present.

‡ In this word, (1) the *Shva* of the שׁ is seen to be 'Quiescent,' *i.e.* at the 'end of a syllable,' because the dot stands in the פּ after it (§ 47, N.B.), but (2) the *Shva* of the ת is seen to be NOT QUIESCENT—because the dot is dropped from the final letter ך which follows that *Shva* (§ 47, N.B.). But *Shva* is always either Quiescent [§ 21 (2)], or Moving [§ 21 (1)]; and therefore any *Shva* which is NOT QUIESCENT must be MOVING. Hence the word is seen to be divided thus **ash-pau-th'khau.**

§ (1) The Student must be told, at present, that the ־ of מ here is *ŏ Kaumets Khautuph*. (2) The ־ under ר is seen to be Quiescent, because the dot stands in the ד after it. (3) The ־ under the ד is seen to be NOT QUIESCENT, and therefore MOVING, because the dot is dropped from the כ after it. (4) The י has its full Consonantal y-value after ־. Comp. § 33.

VII. Some Principles and Rules.

55. It will be well for the Student to have certain Principles and Rules brought forward prominently before him here. Some of them he may know already from what has been said above, and some of them follow necessarily therefrom.

(1) (*α*) Shva is 'Moving' under the first letter of a word, as in קְרַב (*k'räv*); [see § 21, Def. (1)].

(*β*) Shva is 'Quiescent' under the last letter, and under the last two letters of a word,—as in מֵת (*mêth*) [§ 4], and in יִשְׁקְ (*yäshk*).

Note carefully the following two Great Principles. They have already been just mentioned in passing.

(*γ*) There are never two 'Moving' Shvas together anywhere [§ 22, Note (*), p. 10],—and such MAY NEVER BE.

(*δ*) There are never two 'Quiescent' Shvas together anywhere else than at the end of a word [comp. § 6 N.B., p. 2],—and such MAY NEVER BE.

(*ε*) Hence, whenever there are two Shvas together in the midst of a word (as in יִסְקְלוּ), since by (*γ*) they are not both of them 'Moving,' and by (*δ*) they are not both of them 'Quiescent,' one of them must be 'Quiescent' and the other 'Moving.' And,—since

(*ζ*) It CANNOT BE that the first one is 'Moving' and the second 'Quiescent,' *i.e.* there cannot be a vowelless letter at the beginning of a syllable followed immediately by a vowelless letter at the end of the syllable,—because THERE IS NO SYLLABLE without a vowel [§ 16 (*β*)];—therefore it follows that

(2) Of two Shvas together, in the midst of a word, the first is always 'Quiescent' and the second always 'Moving.' Now

Since, (η), Dagesh-*Lene* occurs only either at the beginning of a word [§ 47 (1)], or after a Shva 'Quiescent' [§ 47 (2)]; it follows that a Shva under a Dagesh-*Lene* is always* 'Moving,'—either because it is under the first letter of a word as in בְּרִי (*b'ree*), or because it is the SECOND OF TWO Shvas together as in נִסְתְּרוּ (*nis-t'rú*), comp. (2) above.

And since, (θ), Dagesh-*Forte* implies a Shva 'Quiescent' before it, it follows that a Shva under a Dagesh-Forte is (by implication) the second of two Shvas together and therefore 'Moving' [comp. (2) above] as in סַפְּרוּ (*sa(p)-prú*).

Hence, from (η) and (θ) together, it is seen that

(3) Shva UNDER a Dagesh is always* 'MOVING.' Again

Since, (ι), each of the six letters of § 47 has Dagesh-Lene after a Shva 'Quiescent' [§ 47 (2)], it follows that whenever a Shva occurs before one of those six letters WITHOUT ITS DAGESH the Shva cannot be Shva 'Quiescent'—for then there would be Dagesh-Lene in the letter after it. Hence

(4) Shva is always 'MOVING' before any one of the letters ב ג ד כ פ ת without its Dagesh-L. as in נִטְפֵי (*nĭ-t'phê*), יֶשְׁבוּ (*yê-sh'vú*). Also

Since, (κ), the Dagesh-Lene is DROPPED AFTER AUGHT ELSE THAN Shva 'Quiescent' [§ 47 N.B.]—and therefore is dropped not only after any vowel but also after a Shva 'Moving,'—it follows that whenever a Dagesh† is seen standing immediately after a Shva, this Shva is not 'Moving' and therefore is 'Quiescent'; in other words

(5) Shva immediately BEFORE a Dagesh† is 'QUIESCENT'; as in נִשְׁפּוֹ (*nish-poú*), יִשְׁבוּ (*yish-bú*).—And, necessarily,

Since, (λ), a 'Moving' Shva under any one of the four letters א ה ח ע always adopts a COMPOUND form [§ 24]; it follows that

(6) A *simple* ֫ [§ 25] under one of א ה ח ע is 'QUIESCENT.'

---

* Except, of course, at the end of a word, as in יֶרֶד (*yêrd*).

† Which can only be D.-*lene*, for D.-forte can only come after a vowel (§ 49).—The exceptional words שְׁתֵּים, שְׁתֵּי, שְׁתַּיִם, will be noticed hereafter.

But it is necessary to state

(7) 'Rule I:' Shva after a *vowel bearing a Tone-Accent* is generally *Quiescent* * [So No. 17, § 58]; and

(8) 'Rule II:' Shva after an *unaccented Long-vowel* is *Moving*,

[Note] except, apparently, at the end of some words having a Long vowel in a closed final syllable where the Long-vowel is retained when the Tone-accent is removed and the word followed therefore by Makkêph. (See some Examples in Note (*) on p. 25).

[This 'Rule II' is important. It is indirectly a means of determining the Tone-syllable in very many words, as may be seen thus:—

(i) In such words as קָטַלְתִּי, the Dag. L. in the תּ shews [(5) p. 23] that the ◌ְ of לְ is *Quiescent*. But, according to 'Rule II,' this ◌ְ (following the Long-Vowel ◌ָ) must be *Moving* if the ◌ָ be *unaccented*. Therefore, either this great 'Rule II' must be broken here, or the ◌ָ *cannot be unaccented, i.e.* it must be accented; and so the Penultimate is seen to be the Tone-syllable. So, too, in such words as תָּסַבְּי the Tone-syllable is the Penultimate; for, the Dag. Forte (§ 51. i.) in the בּ virtually involves ◌ְ *Quiescent* (§ 53), and therefore the ◌ָ must bear the Tone, or 'Rule II' would be broken. The same holds for Nos. 17 and 21 (§ 58); and, of course, in the case of any other Long-vowel as well as for ◌ָ.

(ii) So in such words as שִׁירִים, the *last* is the Tone-syllable. For, since the Shva understood beneath the ם (§ 4) must be *Quiescent* (in a *closed* syllable at the *end of the word* [§ 21, (1)]), therefore the Long-vowel before that Shva *cannot be unaccented*, or 'Rule II' would be broken. So, too, in such words as תּוֹרֹת, גְּבֻרוֹת, אַבְנֵט, כּוֹכָב (the ◌ָ being *Long*), the *last* is the Tone-syllable. Some exceptions (apparently), when there is a Makkêph, were referred to just above [Note]. But the general statement may be made, that

(9) (a) Where a Long-Vowel has after it a Shva that is known to be *Quiescent*, the Tone-accent (if there be one) is on that Long-Vowel. And

---

* The exceptions are chiefly where the Rule seems to be disregarded in order to keep up a correspondence in sound with that of a simpler form of the word in each case. Thus בַּיִת *bă-yith* retaining the tone-accent on the first syllable *bă* allows the *yith* to become *y'thau* in בַּיְתָה, in pause :בָּיִתָה,—Ps. 68. 7, Is. 14. 17, &c. Similarly the *vĕth* of הַמָּוֶת becomes *v'thau* in הַמָּוְתָה Ps. 116. 15; and so for the last word of *v.* 3, the 3rd of *v.* 4, and the last of *v.* 5, in Ps. 103. Thus, too, חַיָּעָרָה in Josh. 17. 15 (Dr Ewald, in his Lehrb. p. 65, says that עָ is wrong '*unrichtig*' here, and that the better editions have עָ, but ?). The Rule

(b) that vowel is generally* shortened if the accent be removed.

An Example or two of this, by way of illustration, may be given here,—if we may make another slight digression.—Thus, the *last* syllable of the word הָרֶם [Ex. 14. 16] bears the Accent in accordance with what has been said. But when the Accent is turned back *from* the last syllable to the last-but-one, the ֶ would be *unaccented;* and 'Rule II.' would therefore be broken if the ֶ were to remain [since the Shva understood beneath the ם *is not Moving* at the *end* of the word, § 21, and § 55 (1)]. To avoid this, the ֶ is shortened into ֲ, thus הֲרֶם [2 Kings 6. 7, where the ֲ is a Conjunctive Accent (App. B)]. So תָּשִׁיב, or תָּשֵׁב, becomes תָּשֹׁב; &c. So, in § 58, the word No. 15 would be יָנוּר, if without the ו which is there prefixed. In No. 15 the accent has been drawn away *from the last* to the penultimate syllable; and, to avoid the breach of 'Rule II.' by the unaccented וּ having a Shva *not* Moving but *Quiescent* after it (beneath the ר), the וּ has been shortened into ֻ (ŏ) *K. Khautuph.* Again, when כָּל (*all, every*) is followed by Makkêph (§ 37) and so is seen to be *unaccented*, the ָ is shortened into ֲ (ŏ) *K. Kh.*, as in No. 16 (§ 58).—Similarly, the ָ of No. 17 is shortened into ŏ in No. 18,—where the יְ must bear the Tone, by (a) above.—So, as the Student will easily see, in Nos. 19 and 20 the ֲ must be a *Short-vowel* and therefore ŏ. So, too, we see that

(10) (a) It follows from (8), that an unaccented ֲ followed by a Shva that is known to be *Quiescent* is ŏ—Kaumets Khautûph.

Except, of course, in one of the exceptions to 9 (b). See Note * below.

[Also, ֲ is ŏ, as seen above § 44 (b), (c), (d),

(b) if without ָ before ְ, generally, as in עֲצֻמָה Is. 40. 29;—

And often even *with* ָ, if

(c) before ֲ, as in יַעֲמֹד Lev. 16. 10,—but see p. 19, note †,—

(d) or before a ֲ for ֲ, as in נַעֲבֹרָם Deut. 13. 3;—

And, also, as seen above § 50,

(e) if unaccented and followed immediately by Dagesh; which case is really the same in principle as (a).

To which may be added

(f) A ֲ, for Shva (whether Simple or Compound), is ŏ; of which more will be seen hereafter, § 56, &c.]

---

however is not *always* disregarded in such like words.

* The exceptions are chiefly those mentioned just above in (8) [Note]; thus, the וֹ of יוֹם is retained in יוֹם־, and so the יִ in אֵין־ and בֵּית־; and so the Long ֶ of צֶר in צֶר־ Gen. 27. 33; and so in יֶם־ Num. 34. 3, &c., but we very often have יַם־ which is according to Rule.

In צָר above, the ר *might* go on to צַיִד [thus צָרְצַיִד (§ 37*)]. So also in some other cases; but, perhaps, *not in all.*

[We may here re-state (7), (8), & (9), thus, GENERALLY;—
'Rule I.' A ־ after an *Accented* vowel is 'Quiescent';
'Rule II.' A ־ after an *Unaccented Long*-vowel is 'Moving.'

(9) (a) Where a Long-vowel stands before a ־ which is *known* to be 'Quiescent,' that Vowel has the Accent of the word; and

(b) If the Accent be removed, that Vowel is shortened [p. 27(*)].]

---

(11) 'Rule III.' A ־ is 'Moving' under a letter followed immediately by the same letter, as in הַלְלוּ (*hă-l'lū*).*

(12) 'Rule IV.' A ־ is usually 'Quiescent' after a 'REAL' Short-vowel† [*i.e.* one which *does not mask Shva*, § 56].

This brings us to a more important matter. Very often a vowel which looks like an ordinary Short-vowel is NOT a 'REAL' VOWEL, but merely a Shva masked by a vowel-form,—and does not belong to 'Rule IV' at all.—For

(13) (a) Since there may not be two 'Moving' Shvas together [comp. (γ) on p. 24], it follows that

(b) Whenever in the process of word-forming there *would* be two 'Moving' Shvas together, some change must be made. The change usually made is as follows:

56. The FIRST of two 'Moving' Shvas which would occur together is REPLACED BY A SHORT-VOWEL; and such a vowel (so masking a Shva, and followed by Shva 'Moving' under the next letter) is called תְּנוּעָה קַלָּה *a* SLIGHT *vowel*.‡

[This is not so much of a 'Real' vowel as to have Shva *Quiescent* after it, or to bear a Tone-accent. It represents merely a Slight vowel-sound given to the first of what would else be *three combined consonants*,—because in Hebrew no more than two (p. 10, Note *) are ever allowed to be combined with *one vowel following* them.]

It may be useful to have an example or two of this. An easy means of illustrating the principle is furnished by the

---

* Hence such words as יְכַבְּדֶנִּי Ps. l. 23, יְקָרְאֶנְנִּי etc. Prov. i. 28, are seen to be exceptions to 'Rule I.' For the accent ־ see p. 17, note ‖.

† Words like תּוֹרַתְכֶם, דְּבָרֵכֶם, are perhaps exceptions to this 'Rule IV.'

‡ The names 'Compulsory Vowel' and 'Auxiliary Vowel,' which have been proposed instead, fail to express the *slight* nature of the vowel. The name *Auxiliary* Vowel is liable to the further objection that it would suit rather the vowel which is introduced sometimes to *help* out the utterance of a guttural letter at the end of a word (see § 60), which has nothing in common with this.

three prefixes בְּ *in* or *by*, כְּ *as*, לְ *to* or *for*. When one of these is to be prefixed to a word the first consonant of which has Shva (simple or compound) there would be two Moving Shvas together. Since that may not be, the first of the two Shvas adopts a Short-vowel form; and thus (כָּבוֹד meaning *glory of*, and כְּבוֹדִי *my glory*) we have* בִּכְבֹדִי (1) כִּכְבוֹד (2) לִכְבוֹדִי (3), the ־ִ under the first letter of (1), (2), (3), being instead of ־ְ; and so the ־ֻ (*ŏ*) in (4), ־ָ in (5), ־ֶ in (6), of

בַּחֲרִי (4) *in fury of*, לֶאֱמֶת (5) *to truth*, כַּאֲרִי (6) *as a lion*†.

[N.B. When a *Slight Vowel* has thus taken the place of Shva, another Moving Shva may then appear before it (as need scarcely be said). So we have וְ prefixed to (3) and (6) thus וְלִכְבוֹדִי (7), and וְכַאֲרִי (8)].

Many other examples of this 'Vowel in the place of (and, as it were, *masking*) Shva' will occur as we proceed. The Reader will before long be able to recognize as such the ־ַ in יַלְדִּי (9), the ־ָ in אֲכַבְּדֵךְ (10), and the ־ָ (*ŏ*) under the נ in נָקְבָה (11) [Gen. 30. 28], and so in other cases.

[57. It is scarcely necessary to remark that the second one of the two Moving Shvas (of which the *first* one adopts the Slight-vowel form) is not altered in its nature by the *change of the first one*. Dr Ewald takes such a Shva to be one of a special nature, as 'floating *between two syllables*' ("zwischen zwei sylben schwebendes", *Index*, p. 957), and he gives it a special name "*Shva medium*." It is a strange thing,—this Shva *between two syllables*, and belonging "neither wholly to the preceding nor wholly "to the following syllable, but in suspense, standing at the end (?) of a "loosely put-together syllable, in the midst between both"‡. We are very

---

* For the omission of the dot from the כ in (1), (2), (3), see § 51 (iv).

† It is unnecessary, perhaps, to mention that ־ִ is a very common form of the Slight-vowel, but that the forms ־ֵ, ־ְ, ־ַ, also occur,—and *very often* when the Slight-vowel either *takes the place of*, or precedes (as in 4, 5, 6) a *Compound Shva*. We may not say that this is *always* the case.—We find *sometimes* ־ַ under a Guttural, as in חֲקָרִי Judg. 5. 16, עֲמָדוּ Nah. 2. 9, &c.—The whole matter of the Slight-vowel is very important.

‡ His words are "...weder ganz zur vorigen noch ganz zur folgenden sylbe, sondern schwebt, am ende einer *lose* zusammengesezter sylbe stehend, in der mitte zwischen beiden..." Lehrb. p. 93.

glad that it has nothing to do with Hebrew, and that therefore we need not trouble ourselves or the Reader any more about it.

Note. A kind of *rolling* value is sometimes attributed to a consonant *having Euphonic Dagesh*, see Appendix C. (§ 71). This value of a *consonant* is *marked* by the Euphonic Dagesh,—the *Shva* is innocent of it.]

58. The following words may be read for practice now.

[The accent is *mĕ-l'rá* (§ 42, Note *) in Nos. 3, 4, 8.]

1. אַרְבֶּה a locust
2. רִבֹּתַיִם two myriads
3. אַרְבַּעְתָּם they four (m.)
4. כַּדָּהּ her pitcher
5. דַּרְכֵי ways of
6. דַּרְכְּכֶם your (m.) way
7. בֹּקְקִים emptiers (m.)
8. רִבְבֹתָיו his myriads
9. הַמִּתְהַלְלִים the boasters (m.)
10. וַיִּשְׁמְרוּ and they (m.) kept
11. וַיִּפְּלוּ and they fell
12. וְיֵרְדְּ and may He rule
13. וַיִּשְׁבְּ and he took captive
14. דָּאַגְתְּ thou (f.) wast anxious
15. וַיָּגָר and he sojourned
16. כָּל-כְּלִי every vessel
17. יָכֹלְתִּי I prevailed
18. יְכָלְתִּיו I prevailed over him
19. אָזְנְכֶם your (m.) ear
20. יְחָנֵנוּ may He favour us
21. יָסֹבּוּ they (m.) shall compass
22. מְלַאכְתּוֹ his work.
23. *(a)שְׂמֹאול left hand
24. *(a)חַטֹּאות sins of
25. *(b)יְרֵאוּ fear ye (m.)
26. *(c)חֹטְאִים men sinning

---

* The א is *read through* as if not there;—it stands as belonging to the word.—(a) The dot of the אֹו goes with the ו, for *Full-Khoulem*, and is put over the א so as to be close to the consonant (מ in 23, ט in 24) to which the vowel ו֫ (for וֹ) belongs. So, too, in כְּמֹלְאוּת, קְרֹאוּת.—(b) Here וּ is the vowel for the ר; (the word is read like יְרוּ). So, too, in נְרֻפְּאוּ to פּ.—(c) The ֗ goes with the י as *Long-Khērik* belonging (as vowel) to the ט, (as if it were thus טִי). So, too, in קְרָאִים, to ר.—N.B. The technical term נחה (*'motionless'*) was a means of stating a letter to be without a *vowel* (which was called *'a motion'*).

Recapitulation of Rules.

(A) (1) Of two Shvas together in the midst of a word, the first is always Quiescent, and the second always Moving [p. 25, (2)].

(2) Two Shvas together at the end of a word are both of them Quiescent [cp. § 21 (2), p. 9].

(B) Shva is Moving

(i) Under a Dagesh [p. 25, (3)],

(ii) Before one of the בגדכפת without its Dag. L. [p. 25, (4)],

(iii) After an Unaccented Long-Vowel* [p. 26, (8)],

(iv) Under a letter followed by the same letter immediately [p. 28, (11)].

(C) Shva is Quiescent

(i) Immediately before a Dagesh [p. 25, (5)],

(ii) When in simple form (ְ) under one of the letters אהחע [p. 25, (6)],

(iii) After an Accented Vowel [p. 26, (7)],

(iv) After a 'Real' Short-Vowel† [p. 28, (12)].

(D) (i) A Long-Vowel before a Shva which is known to be Quiescent is Accented [p. 26, (9, a)], and

(ii) If the Accent be removed that Long-Vowel is to be shortened* [p. 27, (9, b)].

---

* For some exceptions see Note (*) on p. 27.

† For some seeming exceptions see Note (†) on p. 28.

SOME PECULIARITIES OF ה, ו, ח, ע, שׁ.

NOTE.

59. Some peculiarities, in the case of ה, ו, ח, ע, שׁ, שׂ, may be mentioned here in the following order

(i) ה, ח, and ע;
(ii) שׁ and שׂ (and שׁ);
(iii) ו.

(i.) FURTIVE PATHAKH (under ה and ח and ע).

60. (1) A ַ is always placed under ה (§ 31) and ח and ע at the END of a word, when these letters HAVE NO VOWEL OF THEIR OWN,* after any LONG-VOWEL OTHER than ָ; and

(2) When a word so ends in הַ or חַ or עַ (*i.e.* in either ה or ח or ע with a ַ under it), the ַ is always to be read BEFORE THE LETTER ABOVE IT; as in הַגִּבֵּהַ hag-bê-ah, שִׂיחַ see-akh, etc.†

N.B. Such a ַ is called FURTIVE PATHAKH.

(3) Furtive Pathakh is only a means of helping out the utterance of a difficult *throat*-Consonant after a Long-Vowel of the Classes II and III in §§ 19 and 20.

(ii.) THE DOT OF שׁ AND שׂ USED SOMETIMES FOR KHOULEM.

61. The dot‡ of שׁ and שׂ sometimes stands for the Vowel *Khoulem*, besides distinguishing between *sh* and *s*. Thus

[(A) שׁ, (B) שׂ],—

(A) (1) When שׁ has immediately before it a Consonant with Deficient *Khoulem* (§ 13), then, to avoid having two dots together, the special dot for the *Khoulem* is dropped and the dot of the שׁ is used for a *Khoulem*

---

* Shva Quiescent being understood, therefore, § 4.

† As we do not pronounce ע, the ַ of עַ (in such a case) is sounded alone; as in רֵעַ rê-ă, נוּעַ nū-ă.

‡ This dot, distinguishing between *sh* and *s*, is called the DIACRITIC POINT.

to the preceding Consonant—besides marking the letter to be *sh*. But

(2) N.B. The dot of שׁ never stands so for a ◌ֹ to the preceding letter when that preceding letter is א AFTER A VOWEL.* Thus רֵאשׁ is rêsh (not rê-אoush), and רֹאשׁ is roush (not rou-אoush).

(3) The Reader may therefore have the following PRACTICAL RULE:

RULE I. In the case of all the letters except א (and except any *Quiescent* letter of course†)—A CONSONANT WITHOUT ANY SHVA, AND APPARENTLY WITHOUT ANY VOWEL-MARK, BEFORE שׁ, HAS THE DOT OF THE שׁ FOR ITS VOWEL (KHOULEM), as in בֹּשׁוּ bou-shu, גֹּשׁוּ gou-shu, etc.

[Note.—No ambiguity arises from this double use of the dot of שׁ. For since there must be either a Vowel or *Shva* to every letter that is not Quiescent (§§ 28 and 29), therefore the CONSONANT WITHOUT SHVA (before the שׁ) MUST HAVE A VOWEL; and there being no Vowel for it, but only the dot of the שׁ following, it is seen at once that this must be a case for the application of Rule I,—*viz.* that the dot of the שׁ is to be read as a *Khoulem* to the Consonant before it.]

(4) The dot of שׁ never stands for *Khoulem* when the שׁ either (*α*) begins a word (as in שִׁיר sheer, שְׁבוּ shvū), or (*β*) has immediately before it a Vowel‡ (as in גֶּשֶׁת gĕ-shĕth) or a Shva§ of any kind (as in גְּשׁוּ g'shu, חֶשְׁשׁ kh'shash).

---

* We may add that there is only one word in the Bible (Is. xlvi. 8) in which א with a Deficient *Khoulem* BELONGING TO IT AS ITS VOWEL is immediately followed by שׁ, and there the א is not after a vowel but after ◌ֹ. In several editions two dots are given there, one for the *Khoulem* and one for the שׁ.—In some words the possibility of taking the dot of שׁ as a vowel to an א (before it) is guarded against by giving ◌ֹ to the א and so marking the א to be *without a vowel*; thus יְאֹשְׁמֵם.

† A letter when 'Quiescent' is at the END of a syllable [§ 20 (Def.)]; but a letter is NOT AT THE END of a syllable if it HAS A VOWEL.

‡ No letter can have TWO Vowels at once (§ 16. *γ*).

§ A Shva of any kind shows that the letter above it HAS NO Vowel.

(B) (5) When a שׂ has deficient *Khoulem* (◌ֹ) for its Vowel, then, to avoid having two dots together, the special dot of the *Khoulem* is dropped and the dot of the שׂ stands for that ◌ֹ, besides marking the letter to be *s*.

(6) The Reader may therefore have the following PRACTICAL RULE.

RULE II. When שׂ (anywhere else than at the *end* of a word, § 13 N.B.) STANDS WITHOUT A SHVA, AND APPARENTLY WITHOUT A VOWEL, then the שׂ HAS ITS OWN DOT FOR ITS VOWEL (KHOULEM), as in שְׂבַע sou-vă, שְׂנֵא sou-nê.

(7) The dot of שׂ CAN NEVER stand for *Khoulem* when the שׂ has attached to it either (*a*) any Vowel-mark (as in שָׂם saum, שָׂים seem, § 16. *γ*), or (*β*) a *Shva* (as in שְׂבַע s'vă, יִשְׂמַח yĭs-makh).

THE MARK שׂ.

(8) When a letter immediately before שׂ (*s*) has belonging to it a ◌ֹ *i.e.* Deficient *Khoulem*, the dot for the Deficient *Khoulem* is put over the RIGHT SHOULDER of the שׂ (thus שׂ), as in נוֹשְׂאָ nou-sê.

NOTE. There can be no doubt about the reading in such a case; for, the letter before the שׂ having then no *Shva* and no Vowel-mark other than this dot for *Khoulem*, this is seen at once to be a case for the application of the following

RULE III. When שׂ HAS BEFORE IT A CONSONANT WITHOUT ANY SHVA, AND APPARENTLY WITHOUT ANY VOWEL-MARK, that CONSONANT BEFORE the שׂ has the FIRST DOT OF THE שׂ FOR ITS VOWEL (KHOULEM) [as in Rule I. p. 33], and the SECOND DOT MARKS THE LETTER TO BE S.

N.B. The שׂ must then always have either a *Vowel-mark belonging to* שׂ (*s*) [as in עָשָׂה], or *Shva* (either expressed,—or understood as in תָּפַשׂ tau-phous).

(9) When שׁ (*sh*) has a Deficient *Khoulem* (◌ֹ) for its Vowel the dot for the *Khoulem* is put over the LEFT SHOULDER of the שׁ (thus שׂ), as in שׂ֫מֵר shou-mêr, יָשׂ֫וּב yau-shouv.* There can be no doubt about the reading in this case; for, the שׂ having then no *Shva* and no Vowel-mark other than the second dot (for a *Khoulem*), this is seen at once to be a case for the application of the following

RULE IV. When שׂ (ANYWHERE ELSE THAN AT THE END OF A WORD, § 13 N.B.) stands WITHOUT A SHVA AND WITHOUT ANY VOWEL (OTHER THAN THE SECOND DOT), THE SECOND DOT THEN STANDS FOR KHOULEM and the first dot marks only that the letter is *sh*.

N.B. (i). Since the dot of שׂ is never used for *Khoulem* at the end of a word (§ 13 N.B.), it follows that שׂ at the end of a word always stands for שׁ (*s*) WITH A KHOULEM BELONGING TO THE PRECEDING LETTER.

(ii). THERE IS NO WORD IN THE LANGUAGE HAVING a שׂ with BOTH ITS DOTS AT ONCE representing *Khoulem*.

(iii.) וֹ CONSONANTAL (SOMETIMES) IN וֹ AND וּ.

62. Sometimes the וֹ in וֹ, and in וּ, is *v* Consonantal; as follows,

(1) When וֹ bears a Vowel,† the וֹ cannot of course be itself a Vowel, viz. *Full-Khoulem* (because one Vowel cannot bear another, § 16. γ). The וֹ of the וֹ is then

* Except only when followed by וֹ Consonantal, as in the 2d Example in § 62 (1). The dot for the *Deficient Khoulem* is then put over the וֹ, as may be seen there.

† So in the case of וֹ, the וֹ would be וֹ Consonantal and the ◌ֹ alone would be the Vowel of the preceding letter.

v Consonantal, and the dot above it is a *Deficient-Khoulem* belonging to the preceding letter; as in הוֹוָה hou-vau, שׁוֹוֶה shou-vĕ.

(2) When וֹ is immediately preceded by a Vowel or a Shva of any kind, the וֹ cannot itself be a Vowel, viz. *Full-Khoulem* (because no letter in Hebrew has two Vowels, and no letter can have a Vowel when it has a *Shva showing that it has no Vowel*,—cp. § 16. ζ). The ו of the וֹ is then *v* Consonantal, and the dot above is a *Deficient-Khoulem* BELONGING TO THE ו AS ITS CONSONANT; as in עָוֹן au-voun, עֲוֹנִי 'vou-nee.

(3) When וּ is immediately preceded by a vowel, and

(4) When וּ itself has either a vowel or Shva, the ו is *v* Consonantal DOUBLED BY DAGESH-FORTE; as in רָוֶה ra(v)-vê, רְוִיתָה rĭ(v)-v'thau.

Note. It may be observed that EACH ONE OF THE CASES (3) AND (4) INVOLVES THE OTHER.

[SUMMARY OF §§ 60–62.

FURTIVE ַ used under ה, ח or ע, when vowelless at end of a word after any Long-Vowel other than ָ [§ 60, p. 32].

The dot of שׁ used for *Khoulem* after a Consonant not having either Shva or any vowel other than this dot [Rule I, p. 33].

The dot of שׁ used for *Khoulem* when the שׁ has neither ָ nor any vowel other than its dot [Rule II, p. 34].

One dot of שׂ for *Khoulem* [Rules III & IV, pp. 34 & 35].

וֹ for —*ou v*—, p. 35; & for *vou*, p. 36.

וּ for —(*v*) *v*—, p. 36.]

63. The following words may serve as Examples for practice in Reading.

1. נֹחַ Noah
2. רוּחַ spirit
3. פִּיחַ fine ashes
4. רֵיחַ scent
5. מַפְתֵּחַ a key
6. שִׁירָהּ her song
7. גֹּבַהּ height
8. גָּבֹהַּ high (m.)
9. מִתְלַהְלֵהַּ a madman (in Eng. V.)
10. תַּגְבִּיהַּ thou (m.) wilt exalt
11. מַבּוּעַ a fountain
12. יַבִּיעַ he will utter
13. שֹׁמֵעַ one (m.) hearing
14. בֹּשֶׁת shame
15. בֹּשְׁתִּי I was ashamed
16. מֹשְׁלִים rulers (m.)
17. הֲמָשֹׁל to rule?
18. הַמֹּשֵׁל the ruler
19. הַמְשֵׁל dominion
20. שָׁלֹשׁ three
21. בֹּשֶׂם spice
22. לָשֹׂבַע abundantly
23. לִשְׂבֹּעַ to have enough
24. שֹׂנַאֲךָ thy (m.) hater
25. וְאֶתְפֹּשׂ and I took hold
26. עָוֹן iniquity
27. בְּגֹוַע at the dying of
28. עֲוֹנָהּ her iniquity
29. גֹּוֵעַ one dying
30. לֹוֶה a borrower
31. עִוֵּר a blind man
32. עִוְרִים* blind men

---

* This is strictly the full and proper form of the word, viz. with וְ.—But in all the instances in which the word occurs in the Bible the Dagesh of the ו is dropped, and the Student has to *remember* that there is a *Dagesh F. properly belonging to the* ו.

There are so many instances in which a Dagesh F. is so dropped, over a Shva, that it may be well to call the Reader's attention specially thereto by the following Observation :—

Obs. A Dagesh-Forte is often dropped from a letter bearing a *Shva*, as in הַלְלוּ (for הַלֲלוּ), יִפְעוּ (for יִפֲעוּ), etc. This will be better understood by and by.

[NOTE ON APPENDICES (A—E).]

We give now Five Appendices, *viz.*:

(A). On the signification of Vowel-names;

(B). On the Accents;

(C). On Dagesh;

(D). On Compound Shva:

(E). On כתיב and קרי.

N.B. THE STUDENT NEED NOT TROUBLE HIMSELF WITH THESE APPENDICES at first, but may refer to them merely as occasion may arise hereafter. He is advised now to proceed at once to work through the EXERCISE-BOOK. And while learning thereby to construe Hebrew sentences from The Bible, and also to turn English sentences into Hebrew, he may be glad to be supplied with a few more READING-LESSONS. As such we give (on pages 55, etc., below) (1) The Hebrew PERSONAL PRONOUNS (p. 55), (2) A Masculine and a Feminine NOUN DECLINED WITH PRONOUN-AFFIXES, (3) Some specimens of leading VERB-FORMS in the several Voices. These matters (and others also) are entered into more fully in the EXERCISE-BOOK. The Student will find that by familiarizing himself carefully with the words in these Reading-Lessons (pp. 55, etc., below) he will gain great help towards the reading and understanding of the GRAMMAR IN THE EXERCISE-BOOK.

APPENDIX A.

SIGNIFICATION OF VOWEL-NAMES.

64. Some of the names of the vowels (the more ancient especially) correspond somewhat with the forms of the mouth concerned in the utterances. Thus (1) 'Shūrik' (from שׁרק) '*hissing*' utterance through the lips *συριγμός*. So (2) 'Khērik' (from חרק used for '*gnashing*'—the teeth—) an utterance through the teeth. [Also called, of old, '*Shĕver*' (from שבר *to break*)]. So (3) 'Kh̄oulem' (from חלם in the sense to be '*whole*,' '*complete*,') utterance filling the '*whole*' mouth, and therefore called of old מלא פום *mouthful*. So (4) '*Pathakh̄*' (from פתח *to open*) utterance from the back of the *open* mouth. And so (5) 'Kibbuts' (from קבץ *to collect, gather together*) an utterance for which, as in the case of 'Shurik' (1), the lips are *drawn together*, somewhat. (6) 'Segol' is sup-

posed to refer to the *figure* of a 'bunch of grapes' in which the three dots are arranged. So (7) 'Kaumets-Khautúph' may perhaps (see above § 12, Note *) refer to the *form.*

There seems to be some confusion in regard to the signification of (8) קָמֵץ —as to *its meaning*, and as to the *value of the vowel* designated by it. We must try to clear this up a little, if we may.

In Masora

(1), ◌ֳ, *â* (*au*), was called '*Great Kaumets;*' and (2), ◌ֱ, *ê* (*ā*), '*Little Kaumets;*'—(3), ◌ָ, *ă*, was called '*Great Pathakh;*' and (4), ◌ַ, *ĕ*, '*Little Pathakh.*'

It is seen that the names 'Great' and 'Little' '*Pathakh*' (i. e. Opening) correspond with the Great and Little channels of utterance for the vowels in (3) and (4). Is this so, or not, in the case of (1) and (2)? The name 'Little K.' in (2) *does* correspond with the Small channel for the utterance of ◌ֱ; and the question which we will try to answer in this App. is

(*α*) Can the name '*Great* K.' also correspond with a *Great* Channel-utterance, for ◌ֳ, in (1)?

Analogy seems to shew that those who gave the name thought so: and

(*β*) such would suit well the broad guttural sound of a stream of utterance filling the throat and the mouth wide-open,—and issuing from the *cavern-like pit* of the throat.

But there is an objection.

(*γ*) The name 'Kaumets' is generally said to signify 'compression,' 'contraction,' 'shutting' of the mouth*. There is so much authority for this, that it must be treated with respect. But

---

* Some suppose that *Kaumets* in the sense of *closing* or *contracting the mouth* had reference to the *o* sound given by some as the value of this long ◌ֳ. Dr Ewald writes "קמץ *ŏ* (*â*) *contraction* [zusammenziehung] from the contraction of the mouth" for *o*, and states that the appellation *Kaumets* for [both] "*ā* and *ŏ*" *originates* thus from *those who wrongly read* a [as] o ["die benennung Qamess für *ā* und *ŏ* stammt also von solchen, welche *ā* unrichtig *o* lasen," where the sign *ā* stands for his *a* value of ◌ֳ, and Q for ק (Cp. p. 3, note ‖]. Those who so "wrongly read" may perhaps be glad to find antiquity allowed for their so-faulty practice, for the name Kaumets is of some antiquity. One modern Writer, who gives 'Compression' as the meaning (and *a* as the value) of Kaumets, states :—

"It is certain, from a distinct statement of Ebn Ezra (*Tsachoth*, p. 2, *b*), that "the scholars of Tiberias and the African grammarians sounded it *o*." [Kalisch, Pt. ii. p. 67, 3 (a)].

Aben Ezra's statement so referred to is :—"but

אנשי טבריה גם חכמי מצרים ואפריקא יודעים לקרוא הקמץ הגדול.

"THE MEN OF TIBERIAS ALSO THE WISE-MEN OF EGYPT AND AFRICA KNOW HOW TO READ THE GREAT KAUMETS."

This is not quite the same, surely, as 'they sound it *o*'.

Dr K. proceeds to say, referring to this same passage, "It is equally certain

(a) Not only does the name 'Kaumets' *admit of* a sense corresponding * more with what might be expected for it ; but, moreover,

(b) Such a word was current in the sense 'pit,' 'cavern,' or 'hole' in the old Rabbinic diction.

As concisely as possible let this be shewn here.

(a) The name 'Kaumets' is from a root קמץ which, along with a word expressing 'fulness,' is used in the Bible for 'hand-ful', and for '*collecting into a hand-ful.*' The sense of 'compressing,' 'contracting' *may* perhaps be deduced from this. Suppose such a sense to be admitted. Add that in post-Biblical times the root was, with reference to the eye, used for *shutting* the eye. Does it therefore certainly mean 'shutting or compressing the *mouth*' even when *not* used with direct reference to the mouth? Since קמץ does not in itself involve the 'mouth,' this last is really *introduced by assumption* in (β). The mouth may, however, be said to be involved here, because the reference is to a stream of vocal utterance. Exactly. The *reference* is to *this Stream.* (Here the train of thought has changed the line of its course). The *compressing-channel* of such a stream of utterance need not be the *shut*† or *greatly-compressed* mouth. It may be the widely-opened mouth (so a 'Great-Kaumets') for one stream of utterance, and the *not-quite* closed mouth (so a 'Little-Kaumets') for another; and thus, the names in (1) correspond with the utterances if 'Kaumets' may be taken to signify 'Compressing-channel.' But this agrees with the *strict value* of קמץ. For,—a 'handful' being expressed by 'fulness of (or, that which fills) a קֹמֶץ,'—this קמץ stands for 'that in which the contents are,' and *the contents* are compressed (it may be), within the including *cavity.*' This 'cavity' may be *large* for large contents, and may be *distended* by the contents which it is a means of *compressing.* The contents in our particular case being 'a stream,' the word 'channel' may be used for the 'cavity' containing it (or even *compressing it*, if any wish for this term).

But (b),—A term of this sort is sometimes given in accordance rather with certain *current notions* than with strict derivation of meaning. It may be interesting to notice that we find 'hole,' 'pit,' or 'cavity,' to be a

---

"that it was, in the middle ages, read in many districts as *a*, Comp. Ebn Ezra, *l. c.*" A. E. mentions that pronunciation (in the passage so referred to by Dr K.) in the following terms : איננו פתוח כפתח גדול כאשר אנחנו קורין אותו במקומות האלה *i. e.* "it is NOT 'read as *a*' as we read it IN THESE PLACES." [Note, We have given here Dr K.'s expression 'read . . . as *a*' for the words 2—4 ; but, with regard to his 'many districts' for A. E.'s 'these places,' it should be observed that A. E. *contrasts* the pronunciation in the 'places' where he was, with that of the 'Men of Tiberias, &c.' (Aben Ezra, or A. E., stands for א'בן עזרא i. e. אברהם בן עזרא *Abraham ben Ezra* as he is called fully, in Rabbinic,—and, for shortness, א"ע.—Sometimes he is called merely Ben Ezra, or—in Arabic form—Ebn Ezra, and Ibn Ezra, by some)].

* Whether ∓ be read broadly, or as *a* in *far*, the mouth is *open*—not closed.

† From *shut*, *closed*, *compressed*, mouth or lips—could *o* get out ?

value of קמין current in Rabbinic Aramæan. The Arūkh*, in giving this value, cites † the Targum of 2 Sam. 17. 9 where a word corresponding to *Kaumets* is given for the Bible-word meaning '*pits.*' So Buxtorf (*Lex. Rabb.* col. 2058), who cites also the 'great קומצא' given by the Targum for 'great *pit*' in 2 Sam. 18. 17. This sense of '*pit*' or '*hole*,' into which things were collected for storing purposes, is even claimed by some for the Bible-word קמצים‡. Thus the Midrash of Brêshith Rabba on this word is [as given || in the Jalkût]—

מקמצא לריחיא רבנן אמרי' דקמצתא ודלא קמצתא

A convenient means of shewing what we want to shew by this is offered in the following from the מעריך [Appendix to the ערוך (Arukh)],

בר פ' צ' הג אר יוחנן מן ק' לריחי' ולא חסרין כלום ונו'.....קמצתא פירו' בורו'.....:

"*Brêshith Rabba*, c. 90, *thus we read*:—*R. Johanan said* '*From the* Kaumets "*to mill, and they lacked not at all*,' *as much as to say that every day they were* "*taking out from the* PIT (*or* HOLE *serving as store-place*) *for grinding, and the pit* "*failed not; and our R.'s say* '*That in the Kaumets, and that not in the Kaumets*,' "*as much as to say* '*Not in the* PIT (*or store-*HOLE) *alone was this blessing*'.....*As* "*for the word* Kaumets, *its meaning is* PITS (*or* HOLES)....."

This sense '*pit*' or '*hole*' is (we well know) supposed to come from גומין (Eccles. 10. 8). So the ערוך§, and מעריך. But that does not matter at all. Our point here is that the word *Kaumets* WAS SO USED in the sense *hole* or *pit*, whencesoever obtained. This being so, the result is much the same as that arrived at in (a): and the question in (*a*) may therefore be answered affirmatively thus far, viz. that the name 'Great¶ Kaumets' (whether (a) as 'Great containing**-channel, or (b) as 'Great Pit, Cavity, or Hole,' may have meant somewhat corresponding with the guttural utterance filling the *whole* open-mouth as described above in (*β*); and the fact of such a name having been given is an evidence (so far as it goes) in favour of a corresponding value having been given to the vowel.

[Notes. Thus, too,—taking together (1) and (3), (2) and (4), at the commence-

---

* A Rabbinic-Aramæan Lexicon.

† קומציא [ומן] בחד ת' הפקתיס נח'.

‡ Gen. 41. 47, rendered by "handfuls" in our E. V.

|| It is unnecessary to spend time and space on the *reading* of the Brêshith Rabba itself here in several editions.

§ The true reading there (for קומץ קופר ת' וכן in some editions) is קופר גומץ וכן. Buxtorf's reference to (בומצא and) גומצא involves that on which this rests. Buxtorf gives a citation in favour of the sense '*closing the lips*' for Kaumets.

¶ We find also the epithet "Wide" used instead of "Great;" thus in כָּל Ps. 35. 10 the ֒ is marked as רָחָב, i. e. *wide* or *broad*. [We are aware that Dr Kalisch cites this as an instance in which a Conjunctive accent ֒ "produces the same changes in the vowel as" Makkêph,—taking this to be *ŏ* therefore.]

** Or 'Compressing' if this be preferred.

ment of this Appendix on (8), p. 32,—

(1) 'Great Channel, Cavity, or Hole,' and (3) 'Great *Opening*' (merely), for ◌֣ and ◌֤ respectively,

(2) 'Little Channel, Cavity, or Hole'*, and (4) 'Little *Opening*' (merely), for ◌֥ and ◌֦ respectively;

correspond with what was said of these four vowels in §§ 19 and 20.

And though we find later, in the ספר הכוזרי (ii. 80), the three ◌֣, ◌ִ, and ◌ֵ, classed together as 'Great,' 'Intermediate,' and 'Little,' *Kaumets'd*[utterance],—it does not follow that ◌֣ was there taken as *o*. Nor does this follow (as some seem to think) from Aben Ezra's saying,

(i) "*Kaumets* is compounded of *Khoulem* and *Great Pathakh*†";

(ii) "It (i. e. *Kaumets*) is *Kaumets'd* from them, and the mouth is *Kaumets'd* in the utterance of it."

Rather,—by naming, in (i), 'Great Pathakh' ('Great opening') as a component part of 'Great Kaumets,' he so far declares the mouth to be well-*open* in sounding it. He can hardly be supposed‡ then to give it an *o*-value *requiring the lips to be drawn together*].

APPENDIX B.

ACCENTS.

65. As the Student may wish to know the names of the Accents which he may see attached to the words in the Hebrew Bible, it is advisable to give a List of them. But, as it is decidedly unadvisable for the Beginner to lose time in learning their forms and names at present, it is as well to give them in an unattractive manner. The names are therefore given in their *Hebrew* form with the several accents themselves attached thereto. They are given here for purposes of reference, merely.

---

* The name 'Tsā-rĕ' may mean a *fissure* from the sense "breaking," "rending" (of צרה), and so when used as an equivalent for the name 'Little Kaumets' (see above) it might very well stand for 'fissure'—as a cleft or 'Little Cavity' in contrast with the 'Great Cavity' of 'Great Kaumets.' [The sense of 'narrowness' from the Biblical צרר would quite as well give what would contrast with the 'wide' in קמץ רחב (p. 34, note ¶)]. But we do not object at all to take the name 'Tsā-rĕ,' as it is generally taken, in the sense of 'Breaking,'—whereby it is recognized as being akin to *Khērik* for which an old name was שֶׁבֶר '*Breaking*' as mentioned before.

† "Therefore its form is like the form of them both," he adds, (meaning ◌֣ an old form of ◌֤, consisting of ◌֥ with a dot below it).—The passage here cited from A. E. is the first part of that referred to on p. 33, note.

‡ To get at his meaning it is sometimes necessary to guess a sort of riddle. In such cases it is dangerously easy to misinterpret him altogether by what might seem to be a literal rendering of his words.

The Accents are usually said to be 26 in number,—some of them *Disjunctive*, others *Conjunctive*.

66. The Distinctive, or Disjunctive Accents, 18 in number, are

Form.	Name and Position.	Class.	Form.	Name and Position.	Class.
ֽ	(7) רְבִיעַ	III.	׀	(1) סְלוּק (סוֹף פָּסוּק)	I.
׀	(8) שַׁלְשֶׁלֶת (פְּסִיק)		֗	(2) אָתְנָח	
֒	(9) זַרְקָא*		ֈ	(3) סֶגוֹל*	II.
֑	(10) פַּשְׁטָא*		׃	(4) זָקֵף (קָטוֹן)	
֫	(11) תְּבִיר		׃	(5) זָקֵף (גָּדוֹל)	
֭	(12) יְתִיב†		׀	(6) טִפְחָא	

Form.	Name and Position.	Class.
֮	(13) פָּזֵר	IV.
֯	(14) קַרְנֵי פָרָה	
֬	(15) תְּלִישָׁא (גְּדוֹלָה)‡	
֪	(16) גֵּרֵשׁ or טֶרֶס	
֫֫	(17) גְּרֵשַׁיִם	
׀	(18) פְּסִיק	

These Accents are arranged here in *descending* order of value as Stops.

[Note. In (1), ׀ beneath ל is the *Sillūk;* the : at the end is specially the סוֹף פָּסוּק (Cp. § 39 (1)).

In (8), the ׀ is *Shalshĕlĕth;* the (׀) is *P'sîk* No. 18.—*Shalshĕlĕth* [without (׀) *P'sîk*, as in Ps. 3. 3], is used as a Conjunctive Accent: See below.

P'sîk (׀), No. 18, has a *Disjunctive* value but is *not properly an* '*Accent.*']

---

* These three,—viz. Nos. 3, 9, 10,—always stand over the last letter of the word thereby accented, whether the Tone-syllable be the last or the last but one. But when ֑ (No. 10) is attached to a word of which the Tone-syllable is the last but one, an *additional* ֑ is then placed over the consonant bearing the vowel of the Tone-syllable.

† Always just *before* the first consonant of its word, but *below* the line of consonants.

‡ Always over the first consonant of its word.

67. The Conjunctive Accents, 8 in number (of *one* Class, all equal to each other in conjunctive value), are

Form.	Name and Position.	Form.	Name and Position.
֒	‡ ..... תְּלִישָׁא (קְטַנָּה) (5)	֫	..... מוּנַח (1)
֗	..... מָאֲרְכָא (6)	֪	* ..... מַהְפַּךְ (2)
֘	..... מֵאֲרְכָא כְּפוּלָא (7)	֬	† ..... קַדְמָא (3)
֙	..... יָרֵחַ בֶּן יוֹמוֹ (8)	֭	..... דַּרְגָּא (4)

68. The Accentuation in the Books of The Psalms, Proverbs, and Job§, is somewhat different from that of the other Books of the Bible. No Accents, however, occur there of forms different from those given above. But some of the forms given above occur in combination;—thus (1) ֫֒, or ֫֒, or ֫֒ ‖, is a great Disjunctive and Pause Accent; and we find also (2) ֪׃, or ֪׃ very frequently, and so also (3) ֬ (called *Initial Tiphkhá*) placed beneath the line and just before the opening letter of its word. These three are Disjunctive Accents. And we have, as Conjunctive Accents, (4) ֫֗, and (5) ֫֒, or ֫֒, and (6) ֫ (i.e. *above* the word, instead of below), and ֫ (without *P'-sík*).—

69. Several of the 26 Accents are known by other names, besides those given above. The Reader need not be troubled with them here.

---

* Of the same *form* as No. 12, of Class III. above; but this ֬ (*Mahpakh*) stands *to the left of the accented vowel.*

† This ֬ is exactly like ֬, No. 10 of the Disjunctives. But the Disjunctive ֬, No. 10, stands over the last letter of its word, and the Conjunctive ֬, No. 3, over the opening letter of the Tone-Syllable. This No. 3 is also called אזלא.

‡ Always over the last letter of its word.

§ These three Books are called "the Books of אֱמֶת" (a word which signifies *truth*). They are so called because the letters of this word אמת are the initial letters of the Hebrew names of these Books viz. א of אִיּוֹב "Job," מ of מִשְׁלֵי "Proverbs," and ת of תְּהִלִּים "Psalms." אמת serves therefore as a convenient *mnemonic form.*

‖ The two parts may be on (1) the *same* syllable, or on (2) different syllables of the same word or (3) of different words. Cp. (1) Ps. 14. 4 &c., (2) Ps. 1. 2 &c., (3) Ps. 1. 3 &c. Dr Kalisch gives also the form ֫֒, but this is at least doubtful; it is certainly *not* a great Disjunctive like (1); and it may be doubted whether it is really a *double* accent at all. Dr K. cites Ps. 68. 21 for a disjunctive value, where there

APPENDIX C.

EUPHONIC DAGESH.

70. There is a use of Dagesh, called Euphonic,

(1) at the beginning of a word in letters besides those for D. Lene (§ 47), as in the ל of מַה־לִּי 1 K. 17. 18, גְּשָׁה־לִּי Is. 49. 20, לָמָּה לִּי Is. 1. 11, פָּעַלְתָּ לָּנוּ Is. 26. 12;

(2) in the midst of a word, where it is not wanted grammatically (as in the צ of הַצִּפִּינוֹ Ex. 2. 3, and of נְצָרָהּ Prov. 4. 13 in some copies).

[Note. The Euphonic D. of (1) in a letter of בגדכפת produces some *apparent* (not *real*) exceptions to § 48. Thus the dot in the ב of וְעָנְתָה־בִּי Gen. 30. 33, הַבַּיִת בּוֹ Ex. 17. 5, מַה־בָּרִי Pr. 31, 2, and in the פּ of עֹשֶׂה־פְּרִי Gen. 1. 12, עָלַיִךְ פָּרַץ Gen. 38. 29, &c. &c., is in each case a Euphonic D., and not merely a Dagesh-lene.

There are some few *real* exceptions to § 48; as, for instance, in וְאִבְּרָה בְּפַרְעֹה Ex. 14. 4 and 17, חָלְאָ בְּכַרְכֶּמִישׁ Is. 10. 9*.]

---

is a *P'sik* however. In Ps. 84. 4, the ב *without D. L.* of בַּיִת seems to point to a *Conjunctive* accent before the ב; and in Ps. 50. 3, 55. 20, the sense seems to require a *Conjunctive* accent where we find ֑, ֒. Some copies seem to have given D. L. after ֒ in Ps. 65. 9. From this passage, and 65. 6, *some* might think ֓ to be one of these Accents.—While one of two together is *the Accent*, the other often serves as *subsidiary* before or after it. The ֒ under the *Tone*-syllable seems to have been regarded as *Conjunctive* in Ps. 76. 8, according to some copies; but it is often a Disjunctive, as ordinarily. We find (׀) both above and below the same syllable as in Job 21. 28, מְשִׁכְּנֹתוֹת, according to some.

* *These* instances come under a Rule of Euphony mentioned by R. D. Kimkhi, viz. that When there are together at the beginning of a word בב, or ככ or בפ or כפ, and the first of the two has Shva, then that first letter has its Dagesh although after a Long Vowel (or Quiescent letter) at the end of a word which is read closely along with the word beginning as described. Cp. also the ב Lev. 25. 53 (after נוּ ֑), the כָּ 1 Kings 18. 44 (after ה ֑),—and so Ex. 14. 18, Jer. 3. 25, where the D. is omitted in many Editions.—R. D. K. mentions some exceptions and ancient variations; and the Rule, as he gives it, is stated rather too generally. The *absence* of the dot is, of course, in accordance with § 48.

71. The dot of both* D. lene and D. forte may be said to have a hardening and strengthening value,—in the case of D. *lene*, indeed, only to so slight a degree as to mark *b* instead of *v* and *p* instead of *ph*, &c.,—but in the case of D. forte to such a degree that the letter in which it stands may be considered as doubled. This strong dot (*Dagesh forte*) is employed for other† than mere pronunciation-purposes. But, for *pronunciation*-purposes, a dot is sometimes employed—with a higher value than that of Dagesh lene—to mark a *rolling enunciation* caused by a delayed and prolonged movement of the organs while in the act of pronouncing the letter in which this Dagesh‡ stands.

[Note (a) When beneath this Dagesh there is a Shva, this Shva

(1) is *always Moving*, and

(2) adopts, *sometimes*, a Compound form marking an approach to vowel-sound by help of which the rolling pronunciation can be more fully given.

(b) As might be expected—from this D. marking so fine a process, and *only for the sake of Euphony*,—the usage‖ ought not to be *limited too precisely*.]

---

* We are aware that we have against us the authority of Dr Kalisch, who says (Pt. II. p. 61), "It must be regarded as a defect in the system of the "Hebrew points, that the same sign was chosen both for *dagesh lene* and *dagesh* "*forte;* for the functions of both are essentially different." Perhaps we may think that this sentence of condemnation needs revision.

† As will be seen hereafter.

‡ If any name, other than 'Euphonic Dagesh,' be wanted for this,—one might perhaps offer '*Dagesh medium*,' or '*Intermediate Dagesh*,' as not inappropriate. We are glad to say that we agree with Dr Ewald in disapproving of the name 'Dagesh neutrum' (as it has been called by some, after J. D. Michaëlis; see Gesenius Lehrgeb. p. 88, and cp. Ewald Lehrb. p. 128, note 2). The name 'Dagesh *forte* Euphonicum' which some give (a mistake perhaps for '*Dagesh Euphonicum*') is bad,—since this dot represents less than D. *forte*.—Also, the name 'Dagesh *Conjunctivum*,' which some give for this D. in the cases of (1), is not good since the *Dagesh* has no *Conjunctive* value. The closeness of connection is marked either by a Conjunctive Accent or by Makkêph. Nor can we approve of the name '*Dagesh dirimens*' for the D. in some of the cases of (2). For, so far as it is applicable to Dagesh at all, it would be perhaps more suitable to Dagesh-forte than to a Dagesh of this intermediate sort. The employment of this (quite modern) name, by some, is merely one of the passing fashions of the day.

‖ A detailed statement of the matter which we have ready would tire the Reader too much if given here. The further treatment of this must therefore be deferred at present. Enough has been said here for relieving the Student of doubt or difficulty at his meeting with any instances.

APPENDIX D.

COMPOUND SHVA.

72. As was said, in § 24 Obs., ֲ and ֳ are found sometimes under other letters than אהחע. In some cases this is for Declension and Conjugation reasons,—as will be seen by and by. There are other cases, in which a compound Shva occurs under non-gutturals, which may be noticed here.

In dealing with this matter it may be well to bear in mind that:—

The hiatus between the first and second of two consonants (combined—with a vowel to the second one) is the more perceived if there is

(**1**) any difficulty arising from the *nature* of the consonants,

(**2**) some change in *direction of movement* while combining them,

(**3**) a vowel-utterance affecting the process.

[N.B. (3) sometimes gives rise to (2).]

In such cases a Compound Shva often helps *distinctness** of enunciation, being a means of bringing out more fully the first of the two consonants.

(*a*) The chief cases of (**1**) were mentioned in §§ 22—24, [viz. cases in which one of אהחע (without a vowel) is combined with a letter after it.]

(*β*) Among other cases arising from (**1**) are *some* in which the two consonants are the same, and the distinct enunciation of the first one is aided by approximation to vowel-utterance;

---

* Moreover,

(*a*) Since Metheg does so too (§ 43), one is not surprised to find ִ with a vowel preceding a Compound Shva.

(*b*) Any aid to *distinctness* is additionally useful in the case of a word followed by Makkêph (and so—having no Tone-accent of its own—marked to be hurried on upon the word after it).

(*c*) For Compound Shva under *Euphonic D*, see § 71 (Note a).

(*d*) As an aid to *smoothness* of pronunciation, a Shva which by Rule would be Quiescent is sometimes made Moving and marked as such by a Compound form. Sometimes the Compound form of Shva is given *besides* the Euphonic Dagesh.

(*e*) Where help is given, sometimes, by *dropping a Dagesh forte* from a letter bearing Shva (and so relieving the pronunciation by the removal of the understood letter, which was *implied by* the D. F.), there further help is *sometimes* given by a *Compound* form of the Shva. [But not *always*, observe. Thus, there is וַיְהַלְלוּ in Gen. xii. 15, but the *same* word sometimes occurs with לְ.]

Thus בְּ(1) before ב in Nu. 10. 36, דְּ(2) before ד Deut. 21. 2 (in some good Editions), and so לְּ(3) Gen. 29. 3 and 8, מְּ(4) Ez. 35. 9, נְּ(5) Gen. 9. 14, רְּ(6) Gen. 27. 29, and (7) 49. 23, Cp. Ex. 1. 14, &c.

(γ) There are cases in which (**2**) and (**3**) occur, (and in some *concur*); Such as בְּ(8) Zech. 4. 12 (according to some), בְּ(9) Gen. 27. 38, זְּ(10) Gen. 2. 12, טְּ(11) Job 33. 25, כְּ(12) Gen. 3. 17, לְּ(13) Ju. 16. 16, צְּ(14) Gen. 21. 6, קְּ(15) Gen. 30. 38, קְּ(16) Gen. 2. 23, רְּ(17) Gen. 12. 3, שְּׁ(18) Ju. 5. 12, שְּׂ(19) Lev. 25. 34, תְּ(20) Ez. 26. 21, &c. &c. Such as the סְּ(21) in 1 Kings 13. 7, פְּ(22) Is. 31. 5, צְּ(23) Jer. 22. 20, come under the head of "Declension and Conjugation reasons" (referred to in § 24 Obs.) rather than here.

Now there is this grand difference between the cases (*a*) and *all* others that,—whereas in (*a*) the Moving Shva *always* takes a Compound form, in these others the occurrence of Compound form not only

First, depends often on some stream of *vowel*-utterance, in connection with which the combined letters are pronounced, or on which they are immediately preceded or followed; but also

Secondly, is NOT AT ALL REGULAR;—there being sometimes ־ְ, and sometimes a Compound form, not only in similar words but even in the same word.

There is abundant evidence of this *irregularity* in the occurrence of Compound Shva under other than אהחע. This irregularity has importance as shewing that we are not entitled to lay down strict rules for the occurrence. And it has a greater importance:—viz.

73. The great *regularity* in the one set of cases (*a*) contrasts so strongly with this irregularity in the others, that we may well be led to think that there must be some essential difference between the two sets. Now, according to the general principles on which the whole matter has here been treated, there *is* such an essential difference. From the detailed statement (**1**)—(**3**), (*a*)—(γ), one may readily perceive that the difficulty involved in the cases (*a*) (see § 22),—the difficulty of bringing out in pronunciation a consonant which, besides having no vowel of its own, is a *difficult* consonant to be pronounced—does not exist where the consonant (without a vowel) is *not* one of those difficult ones. Consequently the strongly-perceived hiatus of the one set of cases is *not necessarily* involved in the others; and the mark for strongly-perceived hiatus we might therefore expect to find *not* regularly given, although it is used here-and-there to help out and give more fulness to the flow of utterance.

[Note. Different arrangements of the cases are given by Dr Gesenius (Lehrgeb. p. 76—78), and Dr Ewald (Lehrb. p. 95, 96). The former gives a list of not well grouped occurrences,—from which (he says, p. 76,) "one may see that* the cases of ־ְ under non-gutturals are analogous to those of the simple *Moving Shva*:"—but, since a Compound Shva is *always* Moving, the remark does not help one much. Dr E.'s arrangement *looks* better, but it will not bear examination.]

* ...dass die Fälle des ־ְ unter Nicht-Gutturalen denen des einfachen *Schwa mobile* analog sind.

APPENDIX E.

KTHÎV AND KRÎ.

74. It was given as a principle (§ 3) that every full consonant always has either a vowel or a Shva shewing that it has no vowel. There are in the Bible some *apparent* exceptions to this, which are not exceptions really. Thus

(1) the name יִשָּׂשכָר (*Issachar*) has the letter שׂ without any mark whatever attached to it. This שׂ may be said to have place in the *written form* of the name (testifying to the origin of it) but no place in the *pronunciation;* and therefore no one of the marks for pronunciation is attached to it, and the word is *read as if the unmarked* שׂ *were absent.*

(2) In several instances a letter which appears in the *written* text is called superfluous and is not recognized as part of the *read* text. Now the vowel-point system has reference only to the *read* text, and any letter not regarded as part thereof is unrecognized by vocalisation; and the word is therefore marked to be read *without* that letter altogether—as if the letter were not there at all.—Thus the ה in the word צָיְדָה (Gen. 27. 3) stands without a vowel or Shva, because it is unrecognized *in the word as read* (which is merely צַיִד). In all the common editions of the Hebrew Bible a mark is always given to such a letter (as to the ה in this instance) directing attention to a marginal note which declares that letter to be superfluous; and the Student therefore need not anticipate any trouble in regard to such appearances. [Under this head should be classed מַחְצְצְרִים in 1 Chron. 15. 24 and three other places, in all four of which there is a note telling that the צ is superfluous.]

(3) In several instances the *written* text, which is called כְּתִיב, differs (in a greater or less degree) from the *read* text, which is called קְרִי*. In all such instances the vowel-marks that are given correspond with and belong to the letters of the *read* text (the *Krî*). These letters are always given (in the ordinary editions of the Hebrew Bible) in a marginal note, to which attention is directed by means of a mark (generally a small circle, thus ס) over the word in the *written* text (the *Kthîv*). Thus in Gen. 24. 33 there appears וַיָּשֶׂם, the ס directing attention to the marginal note [ויושם קרי] which signifies that the dots and the ־ and ֫ belong to the letters ויושם, and that the word to be '*read*' is וַיּוּשֶׂם. Similarly in Gen. 39. 20 there appears אֲסוּרִי, where the marginal note gives the letters

* We may employ *Kthîv* to represent כְּתִיב, and *Krî* to represent קְרִי,—the value of *i* being *ee*, like the *i* in *machine*.

אסירי*, and the word is 'read' אֲסִירֵי. So in the case of a corresponding word in *v.* 22; and so in the word קְצוֹתָו (Ex. 37. 8, 39. 4) where the marginal note, קצותיו ק׳, tells that the word is 'read' קְצוֹתָיו†.—

Thus, too, for הַוָּצֵא Gen. 8. 17,—in accordance with the marginal note (היצא ק׳),—the word '*read*' is הַיְצֵא. So for הַוָּשַׁר Ps. 5. 9,—in accordance with the marginal note there,—the word 'read' is הַיְשַׁר; &c. See also Josh. 6. *v.* 7, 9, 13, 15; 24. *v.* 3, 8; 1 S. 18. 1, &c.; 2 S. 21. 9 where there are (1) one case of (2) and (2) two cases of (3); &c. &c.

75. There are some instances in which the vowel-marks that are given belong to a set of letters quite different from those given in the *Kthîv*. Thus (to take just one example) in the well known place 2 Kings 18. 27 there appears שֵׁינֵיהֶם (the last word but one in the verse) where the vowels and the Shva have no reference whatever to the letters שׁיניהם but only to those given in the marginal note signifying the words '*read*' to be מֵימֵי רַגְלֵיהֶם. This is a strong instance:—but, as in all instances

76. the vowel-marks belong to the '*Read*' Text (and, wherever this differs from the 'Written' Text, the vowels that are given *do not belong* to the letters to which they are attached, but to those in the margin) practically, it may be said, the Student will never find himself in doubt or difficulty by reason of this.

77. According to the Note כתיב ולא קרי—i. e. '*Written*' *and not* '*Read*'—2 Sam. 13. 33, the letters of the word אם there belong to the 'Written' but not to the 'Read' Text.—And,

78. According to the Note קרי ולא כתיב—i. e. '*Read*' *and not* '*Written*,'—preceded by בני Judg. 20. 13, and by פרת 2 S. 8. 3; the word בְּנֵי belongs to the 'Read' Text in the former place (where ֵ may be seen in printed editions), and the word פְּרָת in the latter place (where ָ may be seen), but not to the 'Written' Text in either case.

79. There are a few cases (of what some call "*Krî perpetuum*") in which the consonants corresponding to the vowel-points are *not* given in the margin. Thus,

(1) instead of יְרוּשָׁלַיִם (*Jerusalem*) there is frequently יְרוּשָׁלַם without the י which although *not* '*written*' is 'read' as the consonant bearing the ֵ. So, the same י (*not* '*written*') is 'read' with the ֵ between the ל and the מ in יְרוּשָׁלַמָה.

---

* N.B. ק׳ is often given as an abbreviated form for קרי.

† In the Bible an additional ֯ is placed to the ו at the end of the word. This ֯ refers to the *mute* י of קְצוֹתָיו (§ 35).

(2) THE NAME יְהֹוָה, when thus pointed, is 'read' אֲדֹנָי LORD. Sometimes *this latter word itself occurs immediately before or after* the word יהוה. In this case the word אֱלֹהִים GOD is 'read' for יהוה, and the points of this word אֱלֹהִים are then given to the letters יהוה,—thus יְהֹוִה (Cp. Gen. 15. 2, Ps. 109. 21). [If אֲדֹנָי were read for יהוה then, there would be אֲדֹנָי twice in succession,—once for יהוה, and once for itself.]

(3) The word הוּא, which occurs very frequently in the Pentateuch, is 'read' always as הִיא.

[N.B. As may be seen, the expression 'read' is employed above *technically* for 'what is PRONOUNCED IN READING ALOUD'].

80. We have taken care to state this whole matter of App. E. in such a manner as to avoid entering upon a great controversy. Not one word has been written therefore here about either (1) *adopting* the one or the other (or *neither*) of *Kthîv* and *Krî*, or (2) any *reason for the differences*. What we are here concerned with is—HOW TO READ WHAT WE SEE*. The writer of this knows well that the Controversy alluded to is a matter of serious difficulty. (The discussion of it would be out of place here). It is very easily settled by some excellent persons who know very little of the *exoteric practices* (and still less, if possible, of the *esoteric principles*) of those by whom the outward form has been handed down.

---

* This we set before us to do here. It seemed unadvisable to try to do more than one thing at a time. Therefore many interesting discussions of *kindred* matters, and *speculations* respecting the facts of the case, and *how* they came about, and the state of the case *before* the facts, and such like, have been passed by. The Student will, it is thought, be able to enter into such with greater advantage when familiar with the facts themselves.

READING-LESSONS

CONSISTING OF

SOME LEADING GRAMMATICAL FORMS.

[NOTE. There are of course many other NOUN-forms, and many other VERB-forms, besides the few which are mentioned in the following pages. These are merely INTRODUCTORY TO THE EXERCISE-BOOK.

N.B. It must be borne in mind that some of the Verb-forms are merely PARADIGM-FORMS.]

I. Personal Pronouns.

N.B. The forms of the Personal Pronouns given here are the ORDINARY FORMS. There are also a few other forms. There are also some Pause-forms [§ 41 above].—These are all fully given in the EXERCISE-BOOK [p. 9, & Tab. I].

SINGULAR.

I	אֲנִי or אָנֹכִי	*thou* (*m.*)	אַתָּה	*he*	הוּא
		thou (*f.*)	אַתְּ	*she*	הִיא

PLURAL.

we	אֲנַחְנוּ	*ye* (*m.*)	אַתֶּם	*they* (*m.*)	הֵמָּה & הֵם
		ye (*f.*)	אַתֶּנָה	*they* (*f.*)	הֵנָּה

[NOTE. The following are NOT TO BE READ as Reading-Lessons. They are given as INTRODUCTORY TO THE NEXT TWO PAGES.

PRONOUN-AFFIXES ATTACHED TO NOUNS.

(i) For a Noun in the SINGULAR.

my	־ִי	*thy* (*m.*)	־ְךָ	*his*	־וֹ
		thy (*f.*)	־ֵךְ	*her*	־ָהּ
our	־ֵנוּ	*your* (*m.*)	־ְכֶם	*their* (*m.*)	־ָם
		your (*f.*)	־ְכֶן	*their* (*f.*)	־ָן

(ii) For a Noun in the PLURAL (or DUAL).*

my	־ַי	*thy* (*m.*)	־ֶיךָ	*his*	־ָיו
		thy (*f.*)	־ַיִךְ	*her*	־ֶיהָ
our	־ֵינוּ	*your* (*m.*)	־ֵיכֶם	*their* (*m.*)	־ֵיהֶם
		your (*f.*)	־ֵיכֶן	*their* (*f.*)	־ֵיהֶן

The above are the ordinary forms of these Affixes. There are also a few other forms. There are also some PAUSE-FORMS [§ 41 above]. These are all fully given in the EXERCISE-BOOK.]

* The mark of the PLURAL MASCULINE is ־ִים, of the PLURAL FEMININE ־וֹת (־ֹת), and of the DUAL ־ַיִם. See more in the Exercise-book [pp. 30–33, etc.].

II. (*a*) Declension of the MASCULINE NOUN שִׁיר *a song* with Pronoun-Affixes.

SINGULAR שִׁיר *a song*, 'in Construction'* שִׁיר *a song of*:—

my song	שִׁירִי	*thy* (*m.*) *song*	שִׁירְךָ	*his song*	שִׁירוֹ
		thy (*f.*) *song*	שִׁירֵךְ	*her song*	שִׁירָהּ
our song	שִׁירֵנוּ	*your* (*m.*) *song*	שִׁירְכֶם	*their* (*m.*) *song*	שִׁירָם
		your (*f.*) *song*	שִׁירְכֶן	*their* (*f.*) *song*	שִׁירָן

PLURAL שִׁירִים *songs*, 'in Construction'* שִׁירֵי *songs of*:—

my songs	שִׁירַי	*thy* (*m.*) *songs*	שִׁירֶיךָ	*his songs*	שִׁירָיו
		thy (*f.*) *songs*	שִׁירַיִךְ	*her songs*	שִׁירֶיהָ
our songs	שִׁירֵינוּ	*your* (*m.*) *songs*	שִׁירֵיכֶם	*their* (*m.*) *songs*	שִׁירֵיהֶם
		your (*f.*) *songs*	שִׁירֵיכֶן	*their* (*f.*) *songs*	שִׁירֵיהֶן

NOTE. The PAUSE-form [§ 41] of שִׁירְךָ *thy* (*m.*) *song* is שִׁירֶךָ׃.
The PAUSE-form of שִׁירַיִךְ *thy* (*f.*) *songs* is שִׁירַיִךְ׃.
The PAUSE-form of שִׁירַי *my songs* is שִׁירַי׃.

(*β*) The Student may also READ (from right to left) and GIVE THE MEANING OF the following Declension-forms of סוּס *a horse* with Pronoun-Affixes.

סוּס	סוּסוֹ (סוּסָהּ),	סוּסְךָ׃ (סוּסֵךְ),	סוּסִי,
	סוּסָם (סוּסָן),	סוּסְכֶם (סוּסְכֶן),	סוּסֵנוּ.
סוּסִים	סוּסָיו (סוּסֶיהָ),	סוּסֶיךָ (סוּסַיִךְ)[2],	סוּסַי[3],
	סוּסֵיהֶם (סוּסֵיהֶן),	סוּסֵיכֶם (סוּסֵיכֶן),	סוּסֵינוּ.

NOTE. The 'Construct'† form of סוּס (Sing.) is the same, *viz.* סוּס, and that of סוּסִים (Plur.) is סוּסֵי.

---

* For this expression, 'in Construction,' the Abbreviation 'i.c.' will be employed. The expression is used of a word which is in *close Structural connection with what follows*. For further information on this matter we must be content to refer to the Exercise-book [pp. 33-37].

† The 'CONSTRUCT' FORM of a word is the form which it has 'in Construction,' see Note (*) above.

[1] In Pause סוּסֶךָ׃. [2] In Pause סוּסָיִךְ׃. [3] In Pause סוּסָי׃.

III. (*a*) Declension of the Feminine Noun תּוֹרָה *law* with Pronoun-Affixes.

N.B. The ה־ marking a Feminine Noun is an ACCENTED termination [Exercise-book, § 40 (p. 31)].

SINGULAR תּוֹרָה *law*, 'in Construction'* תּוֹרַת *law of.*

my law	תּוֹרָתִי	*thy* (*m.*) *law*	תּוֹרָתְךָ	*his law*	תּוֹרָתוֹ
		thy (*f.*) *law*	תּוֹרָתֵךְ	*her law*	תּוֹרָתָהּ
our law	תּוֹרָתֵנוּ	*your* (*m.*) *law*	תּוֹרַתְכֶם	*their* (*m.*) *law*	תּוֹרָתָם
		your (*f.*) *law*	תּוֹרַתְכֶן	*their* (*f.*) *law*	תּוֹרָתָן

PLURAL תּוֹרוֹת *laws*, 'i.c.'* the same (*viz.* תּוֹרוֹת *laws of*).

my laws	תּוֹרוֹתַי	*thy* (*m.*) *laws*	תּוֹרוֹתֶיךָ	*his laws*	תּוֹרוֹתָיו
		thy (*f.*) *laws*	תּוֹרוֹתַיִךְ	*her laws*	תּוֹרוֹתֶיהָ
our laws	תּוֹרוֹתֵינוּ	*your* (*m.*) *laws*	תּוֹרוֹתֵיכֶם	*their* (*m.*) *laws*	תּוֹרוֹתָם or תּוֹרוֹתֵיהֶם
		your (*f.*) *laws*	תּוֹרוֹתֵיכֶן	*their* (*f.*) *laws*	תּוֹרוֹתָן or תּוֹרוֹתֵיהֶן

NOTE. The PAUSE-form of תּוֹרָתְךָ *thy* (*m.*) *law* is : תּוֹרָתְךָ׃

The PAUSE-form of תּוֹרוֹתַיִךְ *thy* (*f.*) *laws* is : תּוֹרוֹתָיִךְ׃

The PAUSE-form of תּוֹרוֹתַי *my laws* is : תּוֹרוֹתָי׃

*** THERE MAY BE ־ IN PLACE OF THE ׀ in these words.

(*β*) The Student may also read (from right to left) and GIVE THE MEANING of the following forms of גְּדִיָּה *a kid*:

גְּדִיָּה	גְּדִיָּתוֹ (גְּדִיָּתָהּ),	גְּדִיָּתְךָ (גְּדִיָּתֵךְ)[1],	גְּדִיָּתִי,
	גְּדִיָּתָם (גְּדִיָּתָן),	גְּדִיַּתְכֶם (גְּדִיַּתְכֶן),	גְּדִיָּתֵנוּ׃
גְּדָיוֹת	גְּדִיָּתָיו (גְּדִיָּתֶיהָ),	גְּדִיָּתַיִךְ (גְּדִיָּתֵיךְ)[2],	גְּדִיָּתַי[3]׃
	גְּדִיָּתֵיהֶם (גְּדִיָּתֵיהֶן), or גְּדִיָּתָם (or גְּדִיָּתָן),	גְּדִיָּתֵיכֶם (גְּדִיָּתֵיכֶן),	גְּדִיָּתֵינוּ׃

NOTE. The 'Construct'† form of גְּדִיָּה (Sing.) is גְּדִיַּת; and that of גְּדִיּוֹת (Plu.) is the same (*viz.* גְּדִיּוֹת).

---

* See Note (*) on the preceding page. † See Note (†) on the preceding page.

[1] In Pause : גְּדִיָּתְךָ׃ [2] In Pause : גְּדִיָּתַיִךְ׃ [3] In Pause : גְּדִיָּתַי׃

IV. Conjugation of a Verb.

The First Voice [termed] 'Kal.'*

Infinitive.

to visit	פָּקֹד	Inf. Absolute
[*the*] *visiting* [*of*]	פְּקֹד	Inf. Construct
in (or *on*) *visiting*	בִּפְקֹד	Infinitive With prefixes ב, כ, ל, מ
as (or *at*) *visiting*	כִּפְקֹד	
to visit, or *for visiting*	לִפְקֹד	
from (or *more than*) *visiting*	מִפְּקֹד	

—&c., *my visiting* פָּקְדִי,† *his visiting* פָּקְדוֹ† With Pron.-Affs.

[For the forms of the Infin. Kal with other Pron.-Affs., see Exercise-book, Tab. XV (i).]

Past Tense.

he visited	פָּקַד	3 s.m.
she visited	פָּקְדָה	3 s.f.
thou (*m.*) *visitedst*	פָּקַדְתָּ	2 s.m.
thou (*f.*) *visitedst*	פָּקַדְתְּ	2 s.f.
I visited	פָּקַדְתִּי	1 s.
they (*m.* or *f.*) *visited*	פָּקְדוּ	3 pl.
ye (*m.*) *visited*	פְּקַדְתֶּם	2 pl. m.
ye (*f.*) *visited*	פְּקַדְתֶּן	2 pl. f.
we visited	פָּקַדְנוּ	1 pl.

[There are two other forms of Past-Tense Kal, see hereafter; see also Exercise-book, p. 81 & Note (†) on Tab. XIV.]

There are two Participles in the Kal, (1) one of the form פֹּעֵל or פּוֹעֵל, and (2) one of the form פָּעוּל or פָּעֻל. It will be sufficient here to designate them as Participle (1) and Participle (2), and to refer for a further account of them to § 139 (γ) of the Exercise-book [p. 83] (see § 117, p. 69, for פ ע ל).

---

* For the Names of the Voices, see Exercise-book [pp. 69–72].

† The ֻ is ŏ here. For ֻ (and ֻ), in place of the ֻ ŏ here, see Exercise-book, § 137 (4, iv) [pp. 80 & 81].

Participle (1).

one (m.) visiting, or *a visitor*	פֹּקֵד*	s.m.
one (f.) visiting	(פֹּקֶדֶת or) פֹּקֵדָה*	s.f.
Pl. (m.) visiting	(i.c. פֹּקְדֵי) פֹּקְדִים*	pl. m.
Pl. (f.) visiting	פֹּקְדוֹת*	pl. f.

Participle (2).

one (m.) visited	(i.c. פָּקוּד) פָּקוּד†	s.m.
one (f.) visited	(i.c. פְּקוּדַת) פְּקוּדָה†	s.f.
Pl. (m.) visited	(i.c. פְּקוּדֵי) פְּקוּדִים†	pl. m.
Pl. (f.) visited	פְּקוּדוֹת†	pl. f.

[There are two other forms of Participle (1) KAL, see hereafter; see also (δ) on p. xvii of Tables in the Exercise-book.]

Imperative.

visit thou (m.)	פְּקֹד‡	2 s.m.
visit thou (f.)	פִּקְדִי	2 s.f.
visit ye (m.)	פִּקְדוּ	2 pl. m.
visit ye (f.)	פִּקְדְנָה	2 pl. f.

Future.

he will visit	יִפְקֹד‡	3 s.m.
she will visit	תִּפְקֹד‡	3 s.f.
thou (m.) wilt visit	תִּפְקֹד‡	2 s.m.
thou (f.) wilt visit	תִּפְקְדִי	2 s.f.
I will visit	אֶפְקֹד‡	1 s.
they (m.) will visit	יִפְקְדוּ	3 pl. m.
they (f.) will visit	תִּפְקֹדְנָה	3 pl. f.
ye (m.) will visit	תִּפְקְדוּ	2 pl. m.
ye (f.) will visit	תִּפְקֹדְנָה	2 pl. f.
we will visit	נִפְקֹד‡	1 pl.

[For some 'Notes' on the Imper. & Fut. KAL, see next page.]

---

* Or, there may be ו in place of the ◌ֹ here.

† Or, with ◌ָ for ו [§ 14 above]; thus פָּקֹד (i.c. פָּקֵד) s.m., etc.

‡ Or with ו in place of the ◌ֹ.

NOTE (i). We must be content here to refer to the Exercise-book for PAUSE-FORMS [pp. 110–113].

NOTE (ii). The Imper. 2 s.m. has sometimes ה at the end, as in שָׁמְרָה* *preserve thou* (*m.*) for שְׁמֹר and מְכָרָה *sell thou* (*m.*) for מְכֹר. Comp. Exercise-book, § 141 (γ) [p. 86].

NOTE (iii). The Fut. 1 s. & 1 pl. sometimes have ה at the end, as in אֶשְׁמְרָה *I will keep* or *preserve* from אֶשְׁמֹר, and so נִשְׁמְרָה *we will keep* or *preserve* from נִשְׁמֹר. Comp. Exercise-book, § 144 [p. 88].

NOTE (iv). (*a*) The Imperative & Future KAL given above (p. 59) are said to be of the ◌ֹ (*Khoulem*)-form, and Verbs which have that form of Imperative & Future in the KAL are called Verbs 'Fut. (◌ֹ).' But

(*β*) Some Verbs have ◌ֻ in the Imper. & Fut. KAL where there is ◌ֹ on p. 59, and these are called Verbs 'Fut. (◌ֻ).' See also Exercise-book, § 132 [p. 75] and § 141 [p. 85].

The Student may also read (from right to left) and give the meaning of the following—from כתב *to write*:—

Past Tense.	כָּתַב (כָּתְבָה),	כָּתְבָה (כָּתַבְתְּ),	כָּתַבְתִּי,	
	כָּתְבוּ,	כְּתַבְתֶּם (כְּתַבְתֶּן),	כָּתַבְנוּ.	
Parti-ciple (1)	כֹּתֵב (כֹּתֶבֶת or כֹּתְבָה),	כֹּתְבִים (כֹּתְבוֹת),		
Parti-ciple (2)	כָּתוּב (כְּתוּבָה),	כְּתוּבִים (כְּתוּבוֹת).		
Imperative.	כְּתֹב (כִּתְבִי),	כִּתְבוּ (כְּתֹבְנָה).		
Future Tense.	יִכְתֹּב (תִּכְתֹּב),	תִּכְתֹּב (תִּכְתְּבִי),	אֶכְתֹּב,	
	יִכְתְּבוּ (תִּכְתֹּבְנָה),	תִּכְתְּבוּ (תִּכְתֹּבְנָה),	נִכְתֹּב.	

Forms, corresponding to those from פקד above, may be written out by the Student from מלך *to reign*.

---

* The ◌ֶ here is ŏ.

[It will be well to give at once the forms of the Imperative and Future (KAL) of Verbs "Fut. (־ָ)," * *i.e.* which have the (־ָ)-form of Imperative & Future KAL. Thus from לָבַשׁ *to put on* (*as clothes*) the forms are

	Imperative.	
put thou (*m.*) *on*	לְבַשׁ	2 s.m.
put thou (*f.*) *on*	לִבְשִׁי	2 s.f.
put ye (*m.*) *on*	לִבְשׁוּ	2 pl. m.
put ye (*f.*) *on*	לְבַשְׁנָה	2 pl. f.
	Future.	
he will put on	יִלְבַּשׁ	3 s.m.
she will put on	תִּלְבַּשׁ	3 s.f.
thou (*m.*) *wilt put on*	תִּלְבַּשׁ	2 s.m.
thou (*f.*) *wilt put on*	תִּלְבְּשִׁי	2 s.f.
I will put on	אֶלְבַּשׁ	1 s.
they (*m.*) *will put on*	יִלְבְּשׁוּ	3 pl. m.
they (*f.*) *will put on*	תִּלְבַּשְׁנָה	3 pl. f.
ye (*m.*) *will put on*	תִּלְבְּשׁוּ	2 pl. m.
ye (*f.*) *will put on*	תִּלְבַּשְׁנָה	2 pl. f.
we will put on	נִלְבַּשׁ	1 pl.

NOTE (i). The Imper. 2 s.m. of this form also has sometimes ה at the end, as in קָרְבָה *approach thou* (*m.*) for קְרַב, and שִׁמְעָה *hear thou* (*m.*) for שְׁמַע. Comp. Exercise-book, § 141 (γ) on p. 86, and (5) (*a* & *β*) on p. 331.

NOTE (ii). The Fut. 1 s. & 1 pl. of this form also sometimes have ה at the end, as in אֶשְׁכְּבָה *I will lie down* for אֶשְׁכַּב, and so נִשְׂמְחָה *we will rejoice* for נִשְׂמַח. Comp. Exercise-book, § 144, on p. 88.]

* See above, p. 60, Note iv (*β*).

The Second Voice [termed] Niph-ăl.*

Infinitive forms.

to be visited	הִפָּקֵד (†נִפְקֹד)	Inf. Absolute.
[*the*] *being visited* [*of*]	הִפָּקֵד	Inf. Construct.
in (or *on*) *being visited*	בְּהִפָּקֵד	Infinitive With prefixes ב, כ, ל, מ.
as (or *at*) *being visited*	כְּהִפָּקֵד	
to be (or *for being*) *visited*	לְהִפָּקֵד	
from (or *more than*) *being visited*	מֵהִפָּקֵד	

—etc., *my being visited* הִפָּקְדִי, *his being visited* הִפָּקְדוֹ

[For the forms of the Infin. Niph-ăl with other Pron.-Affs., see Exercise-book, Tab. XV (ii).]

Past Tense.

he was visited	נִפְקַד	3 s.m.
she was visited	נִפְקְדָה	3 s.f.
thou (*m.*) *wast visited*	נִפְקַדְתָּ	2 s.m.
thou (*f.*) *wast visited*	נִפְקַדְתְּ	2 s.f.
I was visited	נִפְקַדְתִּי	1 s.
they (*m.* or *f.*) *were visited*	נִפְקְדוּ	3 pl.
ye (*m.*) *were visited*	נִפְקַדְתֶּם	2 pl. m.
ye (*f.*) *were visited*	נִפְקַדְתֶּן	2 pl. f.
we were visited	נִפְקַדְנוּ	1 pl.

Participle.

one (*m.*) *being visited*	נִפְקָד	s.m.
one (*f.*) *being visited*	נִפְקָדָה or נִפְקֶדֶת	s.f.
Plu. (*m.*) *being visited*	נִפְקָדִים	pl. m.
Plu. (*f.*) *being visited*	נִפְקָדוֹת	pl. f.

---

* For the Names of the Voices see Exercise-book [pp. 69–72].

† For the form נִפְקֹד (before a Past-Tense) see Exercise-book, § 137 1 (c), [p. 77],—and p. 338, 6 (α).

Imperative.

be thou (m.) visited	הִפָּקֵד (־ָ֫דָה)	2 s.m.
be thou (f.) visited	הִפָּקְדִי	2 s.f.
be ye (m.) visited	הִפָּקְדוּ	2 pl. m.
be ye (f.) visited	הִפָּקֵדְנָה (or ־ֶ֫ן)	2 pl. f.

Future.

he will be visited	יִפָּקֵד	3 s.m.
she will be visited	תִּפָּקֵד	3 s.f.
thou (m.) wilt be visited	תִּפָּקֵד	2 s.m.
thou (f.) wilt be visited	תִּפָּקְדִי	2 s.f.
I shall be visited (אִפָּקֵד or ־ָ֫דָה)	אֶפָּקֵד	1 s.
they (m.) will be visited	יִפָּקְדוּ	3 pl. m.
they (f.) will be visited	תִּפָּקַדְנָה (or ־ֶ֫ן)	3 pl. f.
ye (m.) will be visited	תִּפָּקְדוּ	2 pl. m.
ye (f.) will be visited	תִּפָּקֵדְנָה (or ־ֶ֫ן)	2 pl. f.
we shall be visited	נִפָּקֵד (־ָ֫דָה)	1 pl.

The Student may also read (from right to left) and give the meaning of the following from

(i) שׁפט in KAL *to judge*, NIPH. *to be judged*,

(ii) תפשׂ in KAL *to hold*, NIPH. *to be held*.

(i) הִשָּׁפֵט, בְּהִשָּׁפֵט, הִשָּׁפְטוֹ, בְּהִשָּׁפְטוֹ.

(ii)
נִתְפַּשׂ (נִתְפְּשָׂה), נִתְפַּשְׂתָּ (נִתְפַּשְׂתְּ), נִתְפַּשְׂתִּי,
נִתְפְּשׂוּ, נִתְפַּשְׂתֶּם (נִתְפַּשְׂתֶּן), נִתְפַּשְׂנוּ.

נִתְפָּשׂ, נִתְפָּשָׂה, נִתְפָּשִׂים, נִתְפָּשׂוֹת,
הִתָּפֵשׂ, הִתָּפְשִׂי, הִתָּפְשׂוּ, הִתָּפַשְׂנָה.

יִתָּפֵשׂ (תִּתָּפֵשׂ), תִּתָּפֵשׂ (תִּתָּפְשִׂי), אֶתָּפֵשׂ,
יִתָּפְשׂוּ (תִּתָּפַשְׂנָה), תִּתָּפְשׂוּ (תִּתָּפַשְׂנָה), נִתָּפֵשׂ.

Forms corresponding to those from פקד may be written out from לכד, in NIPH. *to be taken* or *caught*.

THE THIRD VOICE [termed] PĬ-ÊL*—[an Intensive Voice].

From פִּקֵּד (PĬ-ÊL) *to visit diligently*, the PĬ-ÊL Infinitive (Absolute and Construct) is פַּקֵּד, the Past 3 s.m. is פִּקֵּד, the Partic. s.m. is מְפַקֵּד, Imper. 2 s.m. פַּקֵּד, Fut. 3 s.m. יְפַקֵּד.

To vary the Reading-Lessons we will now take שִׁבֵּר, which in the *Pĭ-êl* Voice signifies *to break* (*intensively*), *to shatter*.

Infinitive Forms.

to shatter	שַׁבֵּר	Inf. Absolute.
[*the*] *shattering* [*of*]	שַׁבֵּר	Inf. Construct.
in (or *on*) *shattering*	בְּשַׁבֵּר	Inf. with prefixes ב, כ, ל, מ.
as (or *at*) *shattering*	כְּשַׁבֵּר	
to shatter, or *for shattering*	לְשַׁבֵּר	
from (or *more than*) *shattering*	מְשַׁבֵּר	

—etc., *my shattering* שַׁבְּרִי, *his shattering* שַׁבְּרוֹ [Tab. xv (iii)].

Past Tense.

he shattered	†שִׁבֵּר (or שִׁבַּר)	3 s.m.
she shattered	שִׁבְּרָה	3 s.f.
thou (*m.*) *shatteredst*	שִׁבַּרְתָּ	2 s.m.
thou (*f.*) *shatteredst*	שִׁבַּרְתְּ	2 s.f.
I shattered	שִׁבַּרְתִּי	1 s.
they (*m.* or *f.*) *shattered*	שִׁבְּרוּ	3 pl.
ye (*m.*) *shattered*	שִׁבַּרְתֶּם	2 pl. m.
ye (*f.*) *shattered*	שִׁבַּרְתֶּן	2 pl. f.
we shattered	שִׁבַּרְנוּ	1 pl.

Participle.

one (*m.*) *shattering*	מְשַׁבֵּר	s.m.
one (*f.*) *shattering*	מְשַׁבֶּרֶת (or מְשַׁבָּרֶת)	s.f.
Pl. (*m.*) *shattering*	מְשַׁבְּרִים (i.c. מְשַׁבְּרֵי)	pl. m.
Pl. (*f.*) *shattering*	מְשַׁבְּרוֹת	pl. f.

* For the NAMES OF THE VOICES see Exercise-book [pp. 69–72].

† The form פִּקֵּד (*i.e.* with the ִ) is the usual one for the PĬ-ÊL Past 3 s.m.

Imperative.

shatter thou (*m.*)	שַׁבֵּר (־ָה)	2 s.m.
shatter thou (*f.*)	שַׁבְּרִי	2 s.f.
shatter ye (*m.*)	שַׁבְּרוּ	2 pl. m.
shatter ye (*f.*)	שַׁבֵּרְנָה*	2 pl. f.

Future.

he will shatter	יְשַׁבֵּר	3 s.m.
she will shatter	תְּשַׁבֵּר	3 s.f.
thou (*m.*) *wilt shatter*	תְּשַׁבֵּר	2 s.m.
thou (*f.*) *wilt shatter*	תְּשַׁבְּרִי	2 s.f.
I will shatter	אֲשַׁבֵּר (־ָה)	1 s.
they (*m.*) *will shatter*	יְשַׁבְּרוּ	3 pl. m.
they (*f.*) *will shatter*	תְּשַׁבֵּרְנָה*	3 pl. f.
ye (*m.*) *will shatter*	תְּשַׁבְּרוּ	2 pl. m.
ye (*f.*) *will shatter*	תְּשַׁבֵּרְנָה*	2 pl. f.
we will shatter	נְשַׁבֵּר (־ָה)	1 pl.

NOTE. The Student may also read (from right to left) and give the meaning of the following from

(i) אמץ in PĬ-ÊL *to strengthen;*

(ii) שׂגב in PĬ-ÊL *to set up on high.*

(i)

אִמֵּץ (אִמְּצָה),	אִמַּצְתָּ (אִמַּצְתְּ),	אִמַּצְתִּי,
אִמְּצוּ	אִמַּצְתֶּם (אִמַּצְתֶּן),	אִמַּצְנוּ.
יְאַמֵּץ (תְּאַמֵּץ),	תְּאַמֵּץ (תְּאַמְּצִי),	אֲאַמֵּץ,
יְאַמְּצוּ (תְּאַמֵּצְנָה),	תְּאַמְּצוּ (תְּאַמֵּצְנָה),	נְאַמֵּץ.

(ii)

יְשַׂגֵּב (תְּשַׂגֵּב),	תְּשַׂגֵּב (תְּשַׂגְּבִי),	אֲשַׂגֵּב,
יְשַׂגְּבוּ (תְּשַׂגֵּבְנָה),	תְּשַׂגְּבוּ (תְּשַׂגֵּבְנָה),	נְשַׂגֵּב.

Forms corresponding to those from שׁבר above may be written out from למד, in PĬ-ÊL *to teach.*

---

* Or, with ־ in place of the ־ here.

THE FOURTH VOICE [termed] PŬ-ĂL* [Passive of PĬ-ÊL].

From פִּקֵּד, (PŬ-ĂL) TO BE VISITED DILIGENTLY, the Infinitive Absolute is פֻּקֹּד, Inf. Constr. פֻּקַּד, Past 3 s.m. פֻּקַּד, Partic. s.m. מְפֻקָּד, Fut. 3 s.m. יְפֻקַּד.

To vary the Reading-Lessons we will take now the Verb גנב (KAL) *to steal*,—which in the PĬ-ÊL signifies *to steal* and in the PŬ-ĂL *to be stolen* (with an Intensity of meaning).

Infinitive forms.

to be stolen	גֻּנֹּב	Inf. Absolute
the [*being*] *stolen* [*of*]	גֻּנַּב	Inf. Construct
in (or *on*) *being stolen*	בְּגֻנַּב	Infinitive With prefixes ב, כ, ל, מ
as (or *at*) *being stolen*	כְּגֻנַּב	
to be stolen or *for being stolen*	לְגֻנַּב	
from (or *more than*) *being stolen*	מִגֻּנַּב	

—etc., *my being stolen* גֻּנָּבִי, *his being stolen* גֻּנָּבוֹ [Tab. XV (iv)].

Past Tense.

he was stolen	גֻּנַּב	3 s.m.
she was stolen	גֻּנְּבָה	3 s.f.
thou (*m.*) *wast stolen*	גֻּנַּבְתָּ	2 s.m.
thou (*f.*) *wast stolen*	גֻּנַּבְתְּ	2 s.f.
I was stolen	גֻּנַּבְתִּי	1 s.
they (*m.* or *f.*) *were stolen*	גֻּנְּבוּ	3 pl.
ye (*m.*) *were stolen*	גֻּנַּבְתֶּם	2 pl. m.
ye (*f.*) *were stolen*	גֻּנַּבְתֶּן	2 pl. f.
we were stolen	גֻּנַּבְנוּ	1 pl.

Participle forms.

one (*m.*) *stolen*	מְגֻנָּב	s.m.
one (*f.*) *stolen*	מְגֻנָּבָה (or מְגֻנֶּבֶת)	s.f.
Pl. (*m.*) *stolen*	מְגֻנָּבִים	pl. m.
Pl. (*f.*) *stolen*	מְגֻנָּבוֹת	pl. f.

* For the NAMES OF THE VOICES see Exercise-book [pp. 69–72].

There is no Imperative in this Voice (Pŭ-ăl).

Future.

he will be stolen	יְגֻנַּב	3 s.m.
she will be stolen	תְּגֻנַּב	3 s.f.
thou (m.) wilt be stolen	תְּגֻנַּב	2 s.m.
thou (f.) wilt be stolen	תְּגֻנְּבִי	2 s.f.
I shall be stolen	אֲגֻנַּב	1 s.
they (m.) will be stolen	יְגֻנְּבוּ	3 pl. m.
they (f.) will be stolen	תְּגֻנַּבְנָה	3 pl. f.
ye (m.) will be stolen	תְּגֻנְּבוּ	2 pl. m.
ye (f.) will be stolen	תְּגֻנַּבְנָה	2 pl. f.
we shall be stolen	נְגֻנַּב	1 pl.

The student may also read (from right to left) and give the meaning of the following from (i) ספר in Pŭ-ăl *to be told*, and (ii) עות in Pŭ-ăl *to be crooked* (in which the ו is Consonantal).

(i) סָפַר (סָפְרָה), סָפַרְתָּ (סָפַרְתְּ), סָפַרְתִּי, סָפְרוּ, סָפַרְתֶּם (סָפַרְתֶּן), סָפַרְנוּ.

(ii) יָעַת (תָּעָת), תָּעַת (תָּעְתָה), תָּעִיתִי, תָּעוּ (תָּעְתָה), תָּעִיתֶם (תָּעִיתֶן), נָעַת.

[Note.

It is important to observe that there is Dagesh-Forte in all the Pĭ-êl and Pŭ-ăl forms given above [on pp. 64–67],—viz.

in the ק of the forms from פקד,
in the ב of the forms from שבר,
in the מ of the forms from אמין,
in the ג of the forms from שגב,
in the נ of the forms from גנב,
in the פ of the forms from ספר, and
in the ו of the forms from עות (just above).

N.B. This Dagesh F., in the second one of the three Fundamental or 'Root' letters (as they are called) of each of these Verbs, belongs to and is said to be 'Characteristic' of these two Voices Pĭ-êl and Pŭ-ăl.]

THE FIFTH VOICE [termed] HIPH-ÎL* [a Causative Voice].

From פָּקַד the HIPH-ÎL Infin. Absolute is הַפְקֵד, Infin. Constr. הַפְקִיד, Past 3 s.m. הִפְקִיד, Partic. (s.m.) מַפְקִיד, Imper. 2 s.m. הַפְקֵד, Fut. 3 s.m. יַפְקִיד (or יַפְקֵד).

To vary the Reading-Lessons we will take now the Root שלך which in the HIPH-ÎL signifies *to cast*, or *fling*.

Infinitive forms.

to cast	הַשְׁלֵךְ	Inf. Absolute
[*the*] *casting* [*of*]	הַשְׁלִיךְ	Inf. Construct
in (or *on*) *casting*	בְּהַשְׁלִיךְ	Inf. with Prefixes ב, כ, ל, מ
as (or *at*) *casting*	כְּהַשְׁלִיךְ	
to cast, or *for casting*	לְהַשְׁלִיךְ	
from (or *more than*) *casting*	מֵהַשְׁלִיךְ	

—etc., *my casting* הַשְׁלִיכִי, *his casting* הַשְׁלִיכוֹ [Tab. XV (v)].

Past Tense.

he cast	הִשְׁלִיךְ	3 s.m.
she cast	הִשְׁלִיכָה	3 s.f.
thou (*m.*) *didst cast*	הִשְׁלַכְתָּ	2 s.m.
thou (*f.*) *didst cast*	הִשְׁלַכְתְּ	2 s.f.
I cast	הִשְׁלַכְתִּי	1 s.
they (*m.* or *f.*) *cast*	הִשְׁלִיכוּ	3 pl.
ye (*m.*) *cast*	הִשְׁלַכְתֶּם	2 pl. m.
ye (*f.*) *cast*	הִשְׁלַכְתֶּן	2 pl. f.
we cast	הִשְׁלַכְנוּ	1 pl.

Participle.

one (*m.*) *casting*	מַשְׁלִיךְ	s.m.
one (*f.*) *casting*	מַשְׁלֶכֶת (or מַשְׁלָכָה)	s.f.
Pl. (*m.*) *casting*	מַשְׁלִיכִים (i.c. מַשְׁלִיכֵי)	pl. m.
Pl. (*f.*) *casting*	מַשְׁלִיכוֹת	pl. f.

* For the NAMES OF THE VOICES see Exercise-book [pp. 69–72].

Imperative.

cast thou (*m.*)	הַשְׁלֵךְ (& הַשְׁלִיכָה*)	2 s.m.
cast thou (*f.*)	הַשְׁלִיכִי	2 s.f.
cast ye (*m.*)	הַשְׁלִיכוּ	2 pl. m.
cast ye (*f.*)	הַשְׁלֵכְנָה	2 pl. f.

Future.

he will cast	יַשְׁלִיךְ (& יַשְׁלֵךְ)	3 s.m.
she will cast	תַּשְׁלִיךְ (& תַּשְׁלֵךְ)	3 s.f.
thou (*m.*) *wilt cast*	תַּשְׁלִיךְ (& תַּשְׁלֵךְ)	2 s.m.
thou (*f.*) *wilt cast*	תַּשְׁלִיכִי	2 s.f.
I will cast	אַשְׁלִיךְ (& אַשְׁלִיכָה*)	1 s.
they (*m.*) *will cast*	יַשְׁלִיכוּ	3 pl. m.
they (*f.*) *will cast*	תַּשְׁלֵכְנָה	3 pl. f.
ye (*m.*) *will cast*	תַּשְׁלִיכוּ	2 pl. m.
ye (*f.*) *will cast*	תַּשְׁלֵכְנָה	2 pl. f.
we will cast	נַשְׁלִיךְ (& נַשְׁלִיכָה*)	1 pl.

The Student may also read and give the meaning of the following from שָׁפַל in HIPH-îL *to cause to be low, to lower.*

הַשְׁפֵּל, בְּהַשְׁפִּיל, לְהַשְׁפִּיל, מֵהַשְׁפִּיל, הַשְׁפִּילוּ.

הִשְׁפִּיל (הִשְׁפִּילָה), הִשְׁפַּלְתָּ (הִשְׁפַּלְתְּ), הִשְׁפַּלְתִּי,
הִשְׁפִּילוּ, הִשְׁפַּלְתֶּם (הִשְׁפַּלְתֶּן), הִשְׁפַּלְנוּ.
הַשְׁפֵּל & הַשְׁפִּילָה (הַשְׁפִּילִי), הַשְׁפִּילוּ (הַשְׁפֵּלְנָה).

יַשְׁפִּיל / יַשְׁפֵּל (תַּשְׁפִּיל), תַּשְׁפִּיל (תַּשְׁפִּילִי), אַשְׁפִּיל & אַשְׁפִּילָה,
יַשְׁפִּילוּ (תַּשְׁפֵּלְנָה), תַּשְׁפִּילוּ (תַּשְׁפֵּלְנָה), נַשְׁפִּיל & נַשְׁפִּילָה.

---

* For the ה at the end of the 2 s.*m.* Imper., and of the 1 s. & 1 pl. Fut., see Exercise-book [§ 141 (γ) for Imperative forms, and § 144 for Future forms].

THE SIXTH VOICE [termed] HŎPH-ĂL* (or HŬPH-ĂL).*

N.B. The ֫ is *ŏ* under the first letter of the words below; thus from פָּקַד the Infin. HŎPH-ĂL is הָפְקֵד (*hŏph-kêd*) and הָפְקַד (*hŏph-kăd*), the Past 3 s.m. is הָפְקַד (*hŏph-kăd*), the Partic. s.m. מָפְקָד (*mŏph-kaud*), the Fut. 3 s.m. יָפְקַד (*yŏph-kăd*). The corresponding HŬPH-ĂL forms are הָפְקֵד or הָפְקַד Infin., הָפְקַד Past 3 s.m., מָפְקָד Partic. s.m., יָפְקַד Fut. 3 s.m. But

The difference between the sister-vowels ֫ *ŏ* and ֫ *ŭ* is so slight that both forms are included under the one name HŎPH-ĂL [as said in the Exercise-book, p. 72].

We will now take the Root שׁחת which in HŎPH-ĂL signifies *to be destroyed* (or *marred*). The Student knows that a *Shva-Moving* under ח takes a *Compound* form [§ 24 above].—This Root may serve as a means of introducing the following important Rule [Comp. Exercise-book, § 183 (p. 121)].

RULE. When in the process of word-forming a letter would occur TWICE TOGETHER with a SHVA-QUIESCENT under the first of the two, this with its ֫ is dropped and Dagesh F. (implying a letter with ֫ Quiescent before it, § 53) is put in the next letter; as in נָתַנּוּ for נָתַן(נְ)נוּ 1 pl. Past *Kal*, fr. נתן.

The HŎPH-ĂL Infinitive forms הָשְׁחֵת, בְּהָשְׁחֵת, etc., are so very rare that we need not give them in full here.

Past Tense.

he was destroyed	הָשְׁחַת	3 s.m.
she was destroyed	הָשְׁחֲתָה	3 s.f.
thou (*m.*) *wast destroyed*	הָשְׁחַתָּ [=הָשְׁחַ(תְ)תָּ]	2 s.m.
thou (*f.*) *wast destroyed*	הָשְׁחַתְּ [=הָשְׁחַ(תְ)תְּ]	2 s.f.
I was destroyed	הָשְׁחַתִּי [=הָשְׁחַ(תְ)תִּי]	1 s.
they (*m.* or *f.*) *were destroyed*	הָשְׁחֲתוּ	3 pl.
ye (*m.*) *were destroyed*	הָשְׁחַתֶּם [=הָשְׁחַ(תְ)תֶּם]	2 pl. m.
ye (*f.*) *were destroyed*	הָשְׁחַתֶּן [=הָשְׁחַ(תְ)תֶּן]	2 pl. f.
we were destroyed	הָשְׁחַתְנוּ	1 pl.

* For the NAMES OF THE VOICES see Exercise-book [pp. 69–72].

Participle.

one (m.) destroyed	מָשְׁחָת	s.m.
one (f.) destroyed	מָשְׁחָתָה*	s.f.
Pl. (m.) destroyed	מָשְׁחָתִים	pl. m.
Pl. (f.) destroyed	מָשְׁחָתוֹת	pl. f.

There is no Imperative in this Voice [but see Exercise-book, p. 87, Note (*)].

Future.

he will be destroyed	יָשְׁחַת	3 s.m.
she will be destroyed	תָּשְׁחַת	3 s.f.
thou (m.) wilt be destroyed	תָּשְׁחַת	2 s.m.
thou (f.) wilt be destroyed	תָּשְׁחֲתִי	2 s.f.
I shall be destroyed	אָשְׁחַת	1 s.
they (m.) will be destroyed	יָשְׁחֲתוּ	3 pl. m.
they (f.) will be destroyed	תָּשְׁחַתְנָה	3 pl. f.
ye (m.) will be destroyed	תָּשְׁחֲתוּ	2 pl. m.
ye (f.) will be destroyed	תָּשְׁחַתְנָה	2 pl. f.
we shall be destroyed	נָשְׁחַת	1 pl.

The Student may also read and give the meaning of the following from שלך which in HŎPH-ĂL signifies *to be cast* or *flung*.

הָשְׁלַךְ (הָשְׁלָה), הָשְׁלַכְתָּ (הָשְׁלַכְתְּ), הָשְׁלַכְתִּי, הֻשְׁלְכוּ, הָשְׁלַכְתֶּם (הָשְׁלַכְתֶּן), הָשְׁלַכְנוּ.

מָשְׁלָךְ (מָשְׁלָה & מָשְׁלֶכֶת), מְשֻׁלָּכִים (מְשֻׁלָּכוֹת).

יָשְׁלַךְ (תָּשְׁלַךְ) תָּשְׁלַךְ (תָּשְׁלְכִי), אָשְׁלַךְ, יֻשְׁלְכוּ (תָּשְׁלַכְנָה), תֻּשְׁלְכוּ (תָּשְׁלַכְנָה), נָשְׁלַךְ.

For PAUSE-forms we must be content to refer to the Exercise-book, pp. 110–112.

---

† For מָשְׁחֶתֶת the form would be מָשְׁחַתַת (because of the ח), and this is said to be contracted into מָשְׁחַת—see Exercise-book [p. 369].

THE SEVENTH VOICE [termed] HITHPĂ-ÊL* (a Reflexive Voice).

From פקד (in HITHPĂ-ÊL, *to visit oneself*) the HITHPĂ-ÊL Infin. is הִתְפַּקֵּד Absol. & Constr., Past 3 s.m. הִתְפַּקֵּד, Partic. s.m. מִתְפַּקֵּד, Imper. 2 s.m. הִתְפַּקֵּד, Fut. 3 s.m. יִתְפַּקֵּד.

We will take now the Root כבד (in HITHPĂ-ÊL "*to honour oneself*," as in Prov. xii. 9,—or "*to make oneself many*," as in Nah. iii. 15). We may adopt the former here for convenience.

Infinitive forms.

to honour oneself	הִתְכַּבֵּד	Abs.&Constr.
in (or *on*) *honouring oneself*	בְּהִתְכַּבֵּד	With Prefixes ב, כ, ל, מ
as (or *at*) *honouring oneself*	כְּהִתְכַּבֵּד	
to honour (or *for honouring*) *oneself*	לְהִתְכַּבֵּד	
from (or *more than*) *honouring oneself*	מֵהִתְכַּבֵּד	

etc., *my honouring myself* הִתְכַּבְּדִי, *his honouring himself* הִתְכַּבְּדוֹ

[For Infin. Hithp. with other Pron.-Affs. see Tab. XV (vii).]

Past Tense.

he honoured himself	הִתְכַּבֵּד	3 s.m.
she honoured herself	הִתְכַּבְּדָה	3 s.f.
thou (*m.*) *honouredst thyself*	הִתְכַּבַּדְתָּ	2 s.m.
thou (*f.*) *honouredst thyself*	הִתְכַּבַּדְתְּ	2 s.f.
I honoured myself	הִתְכַּבַּדְתִּי	1 s.
they (*m.* or *f.*) *honoured themselves*	הִתְכַּבְּדוּ	3 pl.
ye (*m.*) *honoured yourselves*	הִתְכַּבַּדְתֶּם	2 pl. m.
ye (*f.*) *honoured yourselves*	הִתְכַּבַּדְתֶּן	2 pl. f.
we honoured ourselves	הִתְכַּבַּדְנוּ	1 pl.

Participle.

one (*m.*) *honouring himself*	מִתְכַּבֵּד	s.m.
one (*f.*) *honouring herself*	מִתְכַּבְּדָה (or מִתְכַּבֶּדֶת)	s.f.
Pl. (*m.*) *honouring themselves*	מִתְכַּבְּדִים (i.c. מִתְכַּבְּדֵי)	pl. m.
Pl. (*f.*) *honouring themselves*	מִתְכַּבְּדוֹת	pl. f.

* For the NAMES OF THE VOICES see Exercise-book [pp. 69–72].

Imperative.

honour thou (m.) thyself	הִתְכַּבֵּד	2 s.m.
honour thou (f.) thyself	הִתְכַּבְּדִי	2 s.f.
honour ye (m.) yourselves	הִתְכַּבְּדוּ	2 pl. m.
honour ye (f.) yourselves	הִתְכַּבֵּדְנָה	2 pl. f.

Future.

he will honour himself	יִתְכַּבֵּד	3 s.m.
she will honour herself	תִּתְכַּבֵּד	3 s.f.
thou (m.) wilt honour thyself	תִּתְכַּבֵּד	2 s.m.
thou (f.) wilt honour thyself	תִּתְכַּבְּדִי	2 s.f.
I will honour myself	אֶתְכַּבֵּד (־ָדָה)	1 s.
they (m.) will honour themselves	יִתְכַּבְּדוּ	3 pl. m.
they (f.) will honour themselves	תִּתְכַּבֵּדְנָה	3 pl. f.
ye (m.) will honour yourselves	תִּתְכַּבְּדוּ	2 pl. m.
ye (f.) will honour yourselves	תִּתְכַּבֵּדְנָה	2 pl. f.
we will honour ourselves	נִתְכַּבֵּד (־ָדָה)	1 pl.

NOTE. There is often ־ in place of the ־ֵ given to the בּ here, in the Past 3 s.m., and in the Imper. 2 s.m., and in the Fut. 3 s.m. & f., 2 s.m., 1 s. & pl., and 3 & 2 pl. f. [See Note (**) on this at the foot of p. xv(*) in the Tables.]

The Student may also read and give the meaning of the following from גנב in HITHPĂ-ÊL *to steal oneself away.*

הִתְגַּנֵּב (הִתְגַּנְּבָה), הִתְגַּנֵּבְתָּ (הִתְגַּנְּבְתְּ), הִתְגַּנַּבְתִּי,
הִתְגַּנֵּב, הִתְגַּנְּבָה, הִתְגַּנַּבְנוּ.
הִתְגַּנְּבְתֶּם (הִתְגַּנַּבְתֶּן), הִתְגַּנְּבוּ.
מִתְגַּנֵּב (מִתְגַּנְּבָה & מִתְגַּנֶּבֶת), מִתְגַּנְּבִים (מִתְגַּנְּבֵי), מִתְגַּנְּבוֹת.
הִתְגַּנֵּב (הִתְגַּנְּבִי), הִתְגַּנְּבוּ (הִתְגַּנֵּבְנָה).
יִתְגַּנֵּב (תִּתְגַּנֵּב), תִּתְגַּנֵּב (תִּתְגַּנְּבִי), אֶתְגַּנֵּב,
יִתְגַּנְּבוּ (תִּתְגַּנֵּבְנָה), תִּתְגַּנְּבוּ (תִּתְגַּנֵּבְנָה), נִתְגַּנֵּב.

For PAUSE-forms see Exercise-book [p. 112 (*c*), & Note (*h*) on Tab. XIV].

Note (i). There may be ה at the end of the 2 s.*m.* Imperative HITHPĂ-ÊL, as in *הִתְיַצְּבָה (for הִתְיַצֵּב), *stand thou* (*m.*) *up, station thyself*, which is 2 s.*m.* Imperative HITHP. with ה, from יצב.

Note (ii). There may be ה at the end of the 1 s. & 1 pl. Future HITHPĂ-ÊL, as in אֶתְיַצְּבָה (for אֶתְיַצֵּב), *I will station myself*, which is 1 s. Fut. HITHP. with ה, from יצב; and similarly נִתְיַצְּבָה (for נִתְיַצֵּב) would be 1 pl. Fut. HITHP. with ה, from יצב.

NOTES.

(א) General Notes (*a*-*ε*).

(*a*) It may be observed that all the Hebrew Verbs which have been mentioned on pages 58-73 have, each one of them, THREE fundamental or 'ROOT' letters as they are called (p. 67). Thus the פ and the ק and the ד of the Verb פָּקַד *to visit*, are called its 'Root' letters; and so the כ and the ת and the ב are the 'Root'-letters of כָּתַב *to write*; and so the ל & the ב & the שׁ of לָבַשׁ *to put on* (*as clothes*); etc.

(*β*) We may also mention here in passing that

(i) Most Hebrew Verbs have THREE such fundamental or 'ROOT'-letters; and that

(ii) The 'ROOT'-letters taken together, in the proper order for each Verb, constitute what is called the 'ROOT' of the Verb. Thus פקד is the 'ROOT' of the Verb *to visit*, on p. 58; and so כתב of the Verb *to write*, on p. 59; etc.

(*γ*) On page 58 certain words (*viz.* פֹּקֵד and פְּקוּד,—p. 59) were spoken of as being of the forms פֹּעֵל and פְּעוּל. And the meaning was sufficiently plain there without any digression being made for the purpose of explaining why the particular letters פ and ע and ל were adopted as the SPECIAL LETTERS FOR SPECIFYING FORMS. Reference was however made at once to a

* For this, הִתְיַצָּבָה in Job. xxxiii. 5, is the PAUSE-form.—For the PAUSE-vowel ֫ comp. Exercise-book, § 166 (*c*) [p. 112].

place in the Exercise-book where information might be found by any who should have the curiosity to inquire why those particular letters (פ ע ל) were so employed. It was not necessary to interfere there with the course of the matter in progress by dwelling on that use of these special letters (פ ע ל). But it may be well to take this opportunity for stating distinctly that

(a) It is a common and very convenient practice of Hebrew writers to employ those three letters (פ ע ל) to represent the three Root-letters of any Word, so that פ and ע and ל may be said to be used as convenient short expressions—פ for 'First Root-letter,' ע for 'Second Root-letter,' and ל for 'Third Root-letter.'

(b) It is because פָּעַל is the Hebrew word for what we call 'Verb' that the letters פ and ע and ל, being the 'Root'-letters of פָּעַל, have been so adopted as General Representatives of the 'Root'-letters of all Verbs, and of all Words, that have Three Root-letters. And thus

The 1st Root-letter of any word* is called its 'פ,'—as corresponding to the פ of פָּעַל,

The 2d Root-letter of the word* is called its 'ע,'—as corresponding to the ע of פָּעַל, and

The 3d Root-letter of the word* is called its 'ל,'—as corresponding to the ל of פָּעַל.

For example, of the word אִשְׁמֶרֶה, in Note iii on p. 60 above,

The שׁ, being the 1st Root-letter, is the פ,

The מ, . . . the 2d Root-letter, is the ע,

The ר, . . . the 3d Root-letter, is the ל; and so

Of the word אִתְיַצְּבָה, in Note (ii) on p. 74,

The י, being the 1st Root-letter, is the פ,

The צ, . . . the 2d Root-letter, is the ע,

The ב, . . . the 3d Root-letter, is the ל.

(δ) From this use of these letters פ & ע & ל, the Names of the Voices—Niph-ăl, Pĭ-êl, etc. are derived. [The First

* Any word, that is, which has three Root-letters.

Voice is called KAL (*i.e.* קַל *light, not burdened*) because this Voice has no prefix belonging to it, and no Doubling Dagesh, § 49 above.] The name of the Second Voice, NIPH-ĂL is the word נִפְעַל which is seen to be the 'GENERAL FORM' of נִפְקַד (3 s.*m.* of the Past Tense on p. 62),—having פ & ע & ל, the GENERAL REPRESENTATIVES OF ROOT-LETTERS, in place of the special Root-letters פ & ק & ד of the Verb *to visit*. So the name Pî-ÊL is the word פִּעֵל which is the 'GENERAL FORM' of פִּקֵּד, and of שִׁבֵּר, the 3 s.*m.* of the Past-Tense on p. 64. And so for the names of the other Voices. And

(*ϵ*) The 3 s.*m.* of the PAST-TENSE in each Voice was specially chosen as that part, of which the 'GENERAL FORM' is taken as the NAME OF THE VOICE, because the 3 s.*m.* Past of each Voice has no letter, or letters, besides those which either belong to the Root or are 'CHARACTERISTIC' OF THE VOICE. [A full explanation of the NAMES OF ALL THE VOICES may be found on pp. 69–71 of the Exercise-book.]

(ב) SOME OTHER FORMS OF PAST-TENSE & PARTICIPLE (KAL).

We may give here (A) the פָּעַל & (B) the פָּעֻל forms of (*a*) the Past-Tense KAL, and (*β*) the Participle (1) KAL.—See p. 58 for the פָּעַל form of Past-Tense KAL, and p. 59 for the פָּעֻל form of Participle (1) KAL.

(A) (*a*) The פָּעַל* form of Past-Tense (KAL).

From חפץ *to be willing* we have

he was willing	חָפֵץ 3 s.m.
she was willing	חָפְצָה 3 s.f.
thou (*m.*) *wast willing*	חָפַצְתָּ 2 s.m.
thou (*f.*) *wast willing*	חָפַצְתְּ 2 s.f.
I was willing	חָפַצְתִּי 1 s.
they (*m.* or *f.*) *were willing*	חָפְצוּ 3 pl.
ye (*m.*) *were willing*	חֲפַצְתֶּם 2 pl. m.
ye (*f.*) *were willing*	חֲפַצְתֶּן 2 pl. f.
we were willing	חָפַצְנוּ 1 pl.

* See also Exercise-book, § 138 (A, ii) [p. 81].

NOTE (i). These forms from חפץ are seen to be the same as those from פקד in the Past-Tense KAL on p. 58, with the sole exception of the 3 s.m. *viz.* חָפֵץ *he was willing* in place of פָּקַד *he visited.* (For

(ii). The ־ֵ under the ח in the 2 pl. *m.* and 2 pl. *f.* is merely the Compound form adopted by the Moving-Shva under the ח here, in accordance with the Rule given in § 24 above). But

(iii). The PAUSE-form of חָפְצָה 3 s.f. is חָפְצָה׃, and that of חָפְצוּ 3 pl. is חָפְצוּ׃; whereas the Pause-form of פָּקְדָה 3 s.f. is פָּקְדָה׃, and that of פָּקְדוּ 3 pl. is פָּקְדוּ׃. For the Rules, and some more examples, see Exercise-book [p. 111].

(*β*) The פָּעֵל* form of the PARTICIPLE (1) KAL.

From קצר *to be short* we have

one (*m.*) *short*	(i.c. קָצֵר (קְצַר s.m.
one (*f.*) *short*	קְצֵרָה (קְצֵרַת (i.c. s.f.
Pl. (*m.*) *short*	קְצֵרִים (קְצֵרֵי (i.c. pl. m.
Pl. (*f.*) *short*	קְצֵרוֹת (קְצֵרוֹת (i.c. pl. f.

Note (i). The Construct form קְצַר above is really a 'borrowed' form, but it is the most common one. The strictly proper form is פְּעֵל, as in אֲבֵל (or, when unaccented,—אֲבֵל) the Construct form of אָבֵל *one* (*m.*) *mourning* or *a mourner* (*m.*).† This, however, is a comparatively rare form,—except that

(ii). The פָּעֵל form with א for last letter retains the א־ as in יְרֵא *a fearer of*, from יָרֵא *one* (*m.*) *fearing* or *a fearer* (*m.*).

(iii). Some retain the ־ֵ in the Constr. s.*f.* and Pl. *m.* as in טְמֵאת Constr. form of טְמֵאָה s.*f.* from טָמֵא *one* (*m.*) *unclean*, & חֲפֵצֵי Construct form of חֲפֵצִים Pl. *m.* from חָפֵץ *one* (*m.*) *willing.*

(iv). For some more of these see the Exercise-book, pp. 327 & 328.

(v). For 'RULES' respecting the FORMATION OF CONSTRUCT FORMS, see Exercise-book, [p. 35].

---

* See also Exercise-book, § 139 (δ iii) [p. 84], also (*β* ii) & (ε) [pp. 327 & 328].

† As said also in the Exercise-book, Appendix (A) to Tab. IX (Notes i & ii).

Note (vi). For the 'SLIGHT'-vowel in קְצֵרִי above, compare the explanation of the formation of דְּבֵרִי from דְּבָרִים in the Exercise-book, § 57 (γ) [p. 37]. So for קְצֵרַת from קְצֵרָה see § 56 (i & v) [p. 35] of the Exercise-book, and compare the explanation of the formation of צְעֵקַת from צְעָקָה in § 57 (β) [p. 36].

(B) (a) The פָּעַל* form of PAST-TENSE KAL.

From יכל *to be able* we have

he was able	יָכַל	3 s.m.
she was able	יָכְלָה	3 s.f.
thou (m.) wast able	יָכַלְתָּ	2 s.m.
thou (f.) wast able	יָכַלְתְּ	2 s.f.
I was able	יָכַלְתִּי	1 s.
they (m. or f.) were able	יָכְלוּ	3 pl.
ye (m.) were able	†יְכַלְתֶּם	2 pl. m.
ye (f.) were able	†יְכַלְתֶּן	2 pl. f.
we were able	יָכַלְנוּ	1 pl.

Note (i). These forms from יכל are seen to have ַ in the place of the ֶ in the Past-Tense of פקד on p. 58, WITH THE EXCEPTION OF the 2 pl. m. and the 2 pl. f. in which the ַ is replaced by ֶ ŏ. And

(ii). The ַ is so shortened into ֶ ŏ in these two forms ending in תֶּם & תֶּן because

(a) The accent of the word is ALWAYS on the ending תֶּם, & תֶּן, in the 2 pl. *m.* & 2 pl. *f.*, of all Past-Tenses in all Voices of all Verbs ;—

(b) Therefore the SYLLABLE BEFORE the תֶּם, & תֶּן, is UNACCENTED ;—

(c) Therefore if the ַ were not so shortened, there would be an UNACCENTED LONG-VOWEL before a Shva which is KNOWN TO BE QUIESCENT because it is followed by Dagesh L. in the ת [p. 31 (C, i)] :

* See also Exercise-book [§ 138 (A, iii), p. 81].

† The ֶ here is ŏ, see Note (ii) in (a) just above.

(*d*) To avoid such a breach of the GREAT RULE (II) on p. 26, the Long-Vowel ◌ָ is shortened into ◌ַ *ŏ* [p. 31 (D, ii)].

(*β*) The פָּעֵל* form of Participle (1) (KAL).

From יכל *to be able*, the forms are

one (*m.*) *able*	יָכֹל† (i.c. יְכֹל) s.m.
one (*f.*) *able*	יְכֹלָה (i.c. יְכֹלַת) s.f.
Pl. (*m.*) *able*	יְכֹלִים (i.c. יְכֹלֵי) pl. m.
Pl. (*f.*) *able*	יְכֹלוֹת pl. f.

(ג) SOME SLIGHT VARIATIONS FROM FORMS ON PAGES 58–73 BECAUSE OF ONE OF THE LETTERS אהחע IN THE ROOT.

(I) *Some Variations in 'Kal' forms.*

1. When the first Root-letter is ה or ח or ע.

The KAL forms are such as—from עבד *to serve*—

עָבֹד, Infin. Constr.			עָבַד Infin. Absol.
בַּעֲבֹד,	כַּעֲבֹד,	לַעֲבֹד,	מֵעֲבֹד. Infin. w. ב כ ל מ
עָבַד (עָבְדָה),	עָבַדְתָּ (עָבַדְתְּ),		עָבַדְתִּי,
עָבַד,	עֲבַדְתֶּם (עֲבַדְתֶּן),		עָבַדְנוּ.

Past.

(1) עֹבֵד (עֹבֶדֶת & עֹבֶרֶת),	עֹבְדִים (עֹבְדוֹת).
(2) עָבוּד (עֲבוּדָה),	עֲבוּדִים (עֲבוּדוֹת).

Partic. forms.

עָבֹד (עִבְדִי), עִבְדוּ (עָבֹדְנָה). Imperative.

In these forms above there is not much Variation from the forms on pp. 58 & 59. There is NO VARIATION when the first

---

* See also Exercise-book, § 139 (δ i) [p. 84].

† The word גָּדוֹל (used commonly as an Adjective "*great*") is really the Partic. (1) KAL of this פָּעֵל form. So also in the case of some other words. The word גָּדוֹל when in Constr., and followed by *Makkêph* (i.e. *unaccented*, § 37 above), becomes גְּדֹל־. Comp. Exercise-book, § 56 (i) and page 50 (Note ‖).

Root-letter has a Vowel. And the Student knows that a Moving-Shva always takes a Compound form under any one of the four letters א ה ח ע (§ 24 above). [The Infin.* forms with the ב כ ל prefixes, as above, consist of the form עֲבֹד with the prefix-letter bearing a 'Slight'-vowel ֲ as in Ex. (6) on p. 29 above. The prefix מ takes ֲ here *instead of the* ֲ *followed by Dagesh* on p. 58, because no one of the five letters א ה ח ע ר receives a Dagesh—and the Long-Vowel (in place of the Short one) is said to 'COMPENSATE' FOR the omitted Dagesh, of which more will be said soon]. But there are greater Variations in the FUTURE (KAL) forms, as we proceed to show.

There are four classes of Future forms.

(*a*) Some Verbs have (ֲ ֲ) and (ַ ֲ) as,—from עמד *to stand*,—

he will stand	יַעֲמֹד	3 s.m.
she will stand	תַּעֲמֹד	3 s.f.
thou (*m.*) *wilt stand*	תַּעֲמֹד	2 s.m.
thou (*f.*) *wilt stand*	תַּעֲמְדִי†	2 s.f.
I will stand	אֶעֱמֹד (אֶעֱמְדָה†)	1 s.
they (*m.*) *will stand*	יַעַמְדוּ†	3 pl. m.
they (*f.*) *will stand*	תַּעֲמֹדְנָה	3 pl. f.
ye (*m.*) *will stand*	תַּעַמְדוּ†	2 pl. m.
ye (*f.*) *will stand*	תַּעֲמֹדְנָה	2 pl. f.
we will stand	נַעֲמֹד (נַעֲמְדָה†)	1 pl.

(*b*) Some Verbs have ַ in place of the ֲ in (*a*); as, from עצר *to shut up, restrain*,—

יַעְצֹר (תַּעְצֹר),	תַּעְצֹר (תַּעְצְרִי),	אֶעְצֹר,
יַעְצְרוּ (תַּעְצֹרְנָה),	תַּעְצְרוּ (תַּעְצֹרְנָה),	נַעְצֹר.

* The forms בָּעֻר & בָּעוֹר (from עזר) are rare. Some Verbs, especially with ח as first Root-letter, have the form לַחְצֹב (from חצב).

† Here a 'Slight'-vowel (§ 56 above) REPLACES the Compound-Shva of the first Root-letter, BECAUSE THE NEXT LETTER HAS SHVA-MOVING, [p. 31 (B, ii)].

(*c*) Some Verbs have (ַ ָ) in place of the (ֶ ֵ) in (*a*); as, from עָרַב *to be sweet*,—

he will be sweet	יֶעֱרַב	3 s.m.
she will be sweet	תֶּעֱרַב	3 s.f.
thou (*m.*) *wilt be sweet*	תֶּעֱרַב	2 s.m.
thou (*f.*) *wilt be sweet*	תֶּעֶרְבִי*	2 s.f.
I shall or *will be sweet*	אֶעֱרַב (אֶעֶרְבָה)	1 s.
they (*m.*) *will be sweet*	יֶעֶרְבוּ*	3 pl. m.
they (*f.*) *will be sweet*	תֶּעֱרַבְנָה	3 pl. f.
ye (*m.*) *will be sweet*	תֶּעֶרְבוּ*	2 pl. m.
ye (*f.*) *will be sweet*	תֶּעֱרַבְנָה	2 pl. f.
we shall or *will be sweet*	נֶעֱרַב (נֶעֶרְבָה*)	1 pl.

(*d*) Some Verbs have ֵ in place of the ֶ in (*c*); as, from עָתַר *to make prayer*,—

יֶעְתַּר (תֶּעְתַּר), תֶּעְתַּר (תֶּעְתְּרִי), אֶעְתַּר,

יֶעְתְּרוּ (תֶּעְתַּרְנָה), תֶּעְתְּרוּ (תֶּעְתַּרְנָה), נֶעְתַּר.

2. Some Variations (in KAL forms) when the 2d Root-letter is one of the letters א ה ח ע.

The KAL forms are as on pp. 58 and 59 except that a MOVING-Shva under the 2d Root-letter takes a Compound form.

3. Some Variations (in KAL forms) when the 3d Root-letter is one of the letters ה CONSONANTAL, or ח or ע.

The KAL forms are as on pp. 58 and 59, except that

(*a*) Either (i) there is FURTIVE PATHAKH (§ 60) under the 3d Root-letter when at the end after any Long-vowel other than ָ, or (ii) a ַ is substituted for that Long-vowel, as in שְׁלַח (once) for שְׁלֹחַ Infinitive Constr. KAL of שלח, and רֹקַע for רֹקֵעַ Partic. KAL, s.*m.* fr. רקע,—

* The 'Slight'-vowel ֲ here replaces the ָ as in Note (†) p. 80.

(*b*) A Euphonic ֫ is substituted for the ֫ under the 3ᵈ Root-letter in 2 s.*f.* Past, as in לָקְחָתְּ (for לָקַחְתְּ) 2 s.*f.* Past KAL fr. לקח.

(*c*) The s.*f.* Participle (1) ends in תָ ֫ ֫ instead of תָ ֫ ֫; thus, שֹׁמַעַת Partic. (1), KAL, s.*f.*, from שׁמע,—corresponding to the form פֹּקֶדֶת on p. 59.

(II) *Some Variations in 'Niph-ăl' forms.*

(*a*) The special feature of the NIPH-ĂL Voice is the letter נ put on before the first Root-letter. This נ is called the 'Characteristic' of the Voice; and every Verb-form belonging to this Voice on pages 62 & 63

either has this נ standing before the first Root-letter (as in the Past Tense and the Partic. forms on p. 62),

or HAS DAGESH F. in the first Root-letter—as in הִפָּקֵד Infinitive NIPH-ĂL on p. 62 and so in the Imperative & Future forms on p. 63—this Dagesh-F. implying a letter for the נ Characteristic of the Voice, thus הִפָּקֵד for הִ(נְ)פָּקֵד and יִפָּקֵד for יִ(נְ)פָּקֵד, etc. But since

(*β*) The five letters א ה ח ע ר do not receive Dagesh, as said in § 49 above, therefore

(*γ*) The Dagesh F., for the נ 'Characteristic' of the Voice, CANNOT BE PUT in the first Root-letter when the first Root-letter is one of these five letters (א ה ח ע ר); and what is called 'COMPENSATION' for the omitted Dagesh is made by lengthening the Short-vowel which would stand before it into the corresponding Long-vowel. Thus from רמס (in KAL *to trample*, in NIPH-ĂL *to be trampled*) we have, for the NIPH-ĂL

Infinitive forms.

(corresponding to הִפָּקֵד) הֵרָמֵס	Absol. & Constr.	
in (or *on*) *being trodden down*	בְּהֵרָמֵס	With prefixes ב, כ, ל, מ
as (or *at*) *being trodden down*	כְּהֵרָמֵס	
to be (or *for being*) *trodden down*	לְהֵרָמֵס	
from (or *more than*) *being trodden down*	מֵהֵרָמֵס	
—etc., *his being trodden down*	הֵרָמְסוֹ	With Pron.-Affs.

Past Tense (as on page 62).

נִרְמַס (נִרְמְסָה), נִרְמַסְתָּ (נִרְמַסְתְּ), נִרְמַסְתִּי,
נִרְמַס, נִרְמַסְתֶּם (נִרְמַסְתֶּן), נִרְמַסְנוּ.

Participle forms (as on page 62).

נִרְמָס (נִרְמָסָה & נִרְמֶסֶת), נִרְמָסִים (נִרְמָסוֹת).

[In these Past and Partic. forms there is seen to be no Variation from the forms on page 62. But

N.B. There ARE Variations when the 1st Root-letter is one of the four א ה ח ע, as will be seen in (δ) (*a* & *b*) on next page].

Imperative.

be thou (*m.*) *trodden down*	הֵרָמֵס	2 s.m.
be thou (*f.*) *trodden down*	הֵרָמְסִי	2 s.f.
be ye (*m.*) *trodden down*	הֵרָמְסוּ	2 pl. m.
be ye (*f.*) *trodden down*	(or מֵ) הֵרַמְסָנָה	2 pl. f.

Future.

he will be trodden down	יֵרָמֵס	3 s.m.
she will be trodden down	תֵּרָמֵס	3 s.f.
thou (*m.*) *wilt be trodden down*	תֵּרָמֵס	2 s.m.
thou (*f.*) *wilt be trodden down*	תֵּרָמְסִי	2 s.f.
I shall or *will be trodden down*	(—ָה) אֵרָמֵס	1 s.
they (*m.*) *will be trodden down*	יֵרָמְסוּ	3 pl. m.
they (*f.*) *will be trodden down*	(or מֵ) תֵּרַמְסָנָה	3 pl. f.
ye (*m.*) *will be trodden down*	תֵּרָמְסוּ	2 pl. m.
ye (*f.*) *will be trodden down*	(or מֵ) תֵּרַמְסָנָה	2 pl. f.
we shall or *will be trodden down*	(—ָה) נֵרָמֵס	1 pl.

(δ) As was remarked above, there are VARIATIONS in the PAST-TENSE & PARTIC. NIPH-ĂL when the 1st Root-letter is one of the four א ה ח ע. Thus

(*a*) From עזב, in NIPH-ĂL *to be forsaken*, the forms are

Past Tense.

he was forsaken	נֶעֱזַב	3 s.m.
she was forsaken	נֶעֱזְבָה*	3 s.f.
thou (*m.*) *wast forsaken*	נֶעֱזַבְתָּ	2 s.m.
thou (*f.*) *wast forsaken*	נֶעֱזַבְתְּ	2 s.f.
I was forsaken	נֶעֱזַבְתִּי	1 s.
they (*m.* or *f.*) *were forsaken*	נֶעֱזְבוּ*	3 pl.
ye (*m.*) *were forsaken*	נֶעֱזַבְתֶּם	2 pl. m.
ye (*f.*) *were forsaken*	נֶעֱזַבְתֶּן	2 pl. f.
we were forsaken	נֶעֱזַבְנוּ	1 pl.

Participle forms.

one (*m.*) *forsaken*	נֶעֱזָב	s.m.
one (*f.*) *forsaken*	(נֶעֱזֶבֶת or) נֶעֱזָבָה	s.f.
Pl. (*m.*) *forsaken*	(i.c. נֶעֱזְבֵי*) נֶעֱזָבִים	pl. m.
Pl. (*f.*) *forsaken*	נֶעֱזָבוֹת	pl. f.

(*b*) Some Verbs have ֵ under the 1st Root-letter, especially when this is ח. Thus from חשׁב, in NIPH-ĂL *to be reckoned*,

Past Tense.

נֶחְשַׁב (נֶחְשְׁבָה),	נֶחְשַׁבְתָּ (נֶחְשַׁבְתְּ),	נֶחְשַׁבְתִּי,
נֶחְשְׁבוּ,	נֶחְשַׁבְתֶּם (נֶחְשַׁבְתֶּן),	נֶחְשַׁבְנוּ.

Participle forms.

נֶחְשָׁב (נֶחְשֶׁבֶת or נֶחְשָׁבָה†), נֶחְשָׁבִים‡ (i.c. נֶחְשְׁבֵי), נֶחְשָׁבוֹת.

(*c*) For a few forms with ֵ to the נ see Exercise-book [Note (*) on p. 119].

---

* A 'Slight'-vowel here replaces ֵ, under the 1st Root-letter, because the next letter has ֵ (§ 56).

† Thus נֶעֱרֶרֶת s.f. Partic. NIPH-ĂL, fr. ערר, Is. lix. 15.

‡ The form נֶהֱמָדִים Ps. xix. 11 is like the Pl. *m.* Partic. form in (*a*) above.

(ϵ) In the Imper. & Fut. the Characteristic נ of the NIPH-ĂL Voice is dropped and, the Dagesh F. for it being necessarily omitted here, Compensation for the Dagesh is made when the 1st Root-letter is one of the four א ה ח ע as in the Imper. & Fut. forms from רמם on p. 83.

*** For PAUSE-forms we must be content to refer to the Exercise-book, pp. 110 & 111.

(ζ) The Student may also read and give the meaning of the following from

(1) עטף in NIPH-ĂL, *to swoon*,

(2) חלץ in NIPH-ĂL *to be ready* (*for active employment*), lit. *to be stripped* (*of encumbrances*),

(3) הפך in NIPH-ĂL *to be turned*,

(4) אכל in NIPH-ĂL *to be eaten*.

(1)	בְּהֵעָטֵף*,	הֵעָטְפוּ,		הֵעָטְפָם.
	יֵעָטֵף,	תֵּעָטֵף†,	יֵעָטְפוּ,	נֵעָטֵף.
(2)	הֵחָלְצוּ,	יֵחָלֵץ,	תֵּחָלְצוּ,	לְהֵחָלֵץ.
(3)	יֵהָפֵךְ,	אֵהָפְכָה, &	יֵהָפְכוּ,	נֵהָפֵךְ.
(4)	יֵאָכֵל,	תֵּאָכֵל†,	יֵאָכְלוּ,	תֵּאָכְלוּ, נֵאָכֵל.

(η) Some Variations in NIPH-ĂL forms caused by the 2d Root-letter being one of the four letters א ה ח ע.

The NIPH-ĂL forms are as on pp. 62 and 63, except that

A MOVING-Shva under the 2d Root-letter takes a Compound form.

---

* For this we have the *contracted* form בֶּעָטֵף in Lament. ii. 11. Comp. Exercise-book, p. 79 Note (†).

† As this may be either 3 s.*f.* or 2 s.*m.*, the Student should give the English for both of these.

(*θ*) Some Variations caused by the 3d Root-letter being one of the three letters ה consonantal, or ח or ע.

The NIPH-ĂL forms are as on pp. 62 and 63, except that

(*a*) Either (i) there is 'Furtive' (ַ) under the 3d Root-letter when at the end after any Long-vowel other than ָ, or (ii) a ַ is substituted for that Long-Vowel, as in הִלָּקֵחַ Infinitive Constr. NIPH-ĂL fr. לקח (for הִלָּקֵחַ), etc.

(*b*) A Euphonic ַ is substituted for the ָ under the 3d Root-letter in 2 s.*f.* Past, as in (3, *b*) on p. 82.

(*c*) The s.*f.* Partic. ends in תַ ַ instead of תָ ָ, as in (3, *c*) on p. 82.

(III) *Variations in 'Pĭ-êl' and 'Pŭ-ăl' forms.*

1. No Variations in PĬ-ÊL & PŬ-ĂL forms are caused by a FIRST Root-letter א or ה or ח or ע,*—except that the prefix מ before the Infinitive takes ֶ (as on p. 80) because the 1st Root-letter here cannot receive Dagesh [§ 49].

2. Some important Variations are caused by a ר, and also by one of the four letters א ה ח ע, as SECOND Root-letter. For

(*a*) All the Verb-forms on pages 68–71 are seen to have DAGESH-FORTE in their 2d Root-letter. And this DAGESH-F. IN THE SECOND ROOT-LETTER is 'Characteristic' of the PĬ-ÊL and PŬ-ĂL Voices. But

(*β*) Since the five letters א ה ח ע ר DO NOT ADMIT Dagesh, therefore

(*γ*) When the 2d Root-letter is one of the 5 א ה ח ע ר the Dagesh-F. for the PĬ-ÊL and PŬ-ĂL Voices CANNOT STAND.

(*δ*) 'COMPENSATION' for the OMITTED DAGESH (by lengthening a ַ into ָ, a ִ into ֵ, a ֶ into ֵ) is made when the second Root-letter is ר,—and sometimes when it is one of the letters א ה ע, but rarely when it is ח;—See Exercise-book, Tab. XVI (2) & Appendix.

---

* Because, in PĬ-ÊL & PŬ-ĂL, the first Root-letter always has a Vowel,—and all PREFIX-letters have Shva, except the מ before the Infinitive.

(ϵ) (i) It is unnecessary to give here all the forms in which no Compensation is made, because they are the same as those on pp. 64–67 except only that the Dagesh Forte is necessarily omitted [§ 49] from the 2ᵈ Root-letter here. Thus, from צעק, in Pĭ-ÊL *to cry out*, the 3 s.*m.* Past Pĭ-ÊL is צִעֵּק *he cried out*, and the 3 s.*m.* Fut. Pĭ-ÊL is יְצַעֵק *he will cry out*.

(ii) But a Compound-Shva is put under the 2ᵈ Root-letter here whenever this is to have a Shva, and so we have the

Pĭ-ÊL forms

etc.	*my crying out* צַעֲקִי	*his crying out* צַעֲקוֹ	Inf.w.Pr.Affs.
	they cried out צִעֲקוּ	*she cried out* צִעֲקָה	Past Tense.
	cry out ye (*m.*) צַעֲקוּ	*cry out thou* (*f.*) צַעֲקִי	Imperative.

(Obs. These Imperative forms are the same in Pĭ-ÊL as in Kal.)

Future.

ye (*m.*) *will cry out* תְּצַעֲקוּ	*thou* (*f.*) *wilt cry out* תְּצַעֲקִי
they (*m.*) *will cry out* יְצַעֲקוּ	

And so (fr. רחם in Pŭ-ĂL *to be compassionated*) we have the

Pŭ-ĂL forms

Past Tense.

they were c. רֻחֲמוּ	*she was compassionated* רֻחֲמָה

Future.

thou (*f.*) *shalt be compassionated*	תְּרֻחֲמִי
they (*m.*) *shall be compassionated*	יְרֻחֲמוּ
ye (*m.*) *shall be compassionated*	תְּרֻחֲמוּ

(ζ) But when 'Compensation' is made, as in (δ) above, the forms present so different an appearance that it is advisable to give them more fully. The Pĭ-ÊL & Pŭ-ĂL forms of ברך, in Pĭ-ÊL *to bless*, are therefore given at length on pp. 88 & 89.

Pĭ-êl.

Infinitive forms.

בָּרֵךְ, etc. בְּבָרֵךְ (w. prefixes) —etc. בָּרְכוֹ (w. Affs.)

Past Tense.

he blessed	בֵּרַךְ (& בֵּרֵךְ)	3 s.m.
she blessed	בֵּרְכָה	3 s.f.
thou (m.) blessedst	בֵּרַכְתָּ	2 s.m.
thou (f.) blessedst	בֵּרַכְתְּ	2 s.f.
I blessed	בֵּרַכְתִּי	1 s.
they (m. or f.) blessed	בֵּרְכוּ	3 pl.
ye (m.) blessed	בֵּרַכְתֶּם	2 pl. m.
ye (f.) blessed	בֵּרַכְתֶּן	2 pl. f.
we blessed	בֵּרַכְנוּ	1 pl.

Partic. forms. מְבָרֵךְ (מְבָרְכָה & מְבֹרֶכֶת), מְבָרְכִים (מְבָרְכוֹת).

Imperative.

bless thou (m.)	בָּרֵךְ	2 s.m.
bless thou (f.)	בָּרְכִי	2 s.f.
bless ye (m.)	בָּרְכוּ	2 pl. m.
bless ye (f.)	בָּרֵכְנָה	2 pl. f.

Future.

he will bless	יְבָרֵךְ	3 s.m.
she will bless	תְּבָרֵךְ	3 s.f.
thou (m.) wilt bless	תְּבָרֵךְ	2 s.m.
thou (f.) wilt bless	תְּבָרְכִי	2 s.f.
I will bless	אֲבָרֵךְ (—ֶה)	1 s.
they (m.) will bless	יְבָרְכוּ	3 pl. m.
they (f.) will bless	תְּבָרֵכְנָה	3 pl. f.
ye (m.) will bless	תְּבָרְכוּ	2 pl. m.
ye (f.) will bless	תְּבָרֵכְנָה	2 pl. f.
we will bless	נְבָרֵךְ (—ֶה)	1 pl.

PŬ-ĂL.

Infinitive forms.

בֹּרַךְ, etc. בְּבֹרַךְ (w. prefixes) —etc. בָּרְכוֹ (w. Affs.)

Past Tense.

he was blessed	בֹּרַךְ	3 s.m.
she was blessed	בֹּרְכָה	3 s.f.
thou (m.) wast blessed	בֹּרַכְתָּ	2 s.m.
thou (f.) wast blessed	בֹּרַכְתְּ	2 s.f.
I was blessed	בֹּרַכְתִּי	1 s.
they (m. or f.) were blessed	בֹּרְכוּ	3 pl.
ye (m.) were blessed	בֹּרַכְתֶּם	2 pl. m.
ye (f.) were blessed	בֹּרַכְתֶּן	2 pl. f.
we were blessed	בֹּרַכְנוּ	1 pl.

Partic. forms. מְבֹרָךְ (מְבֹרָכָה & מְבֹרֶכֶת), מְבֹרָכִים (מְבֹרָכוֹת).

There is no Imperative in the PŬ-ĂL.

Future.

he will be blessed	יְבֹרַךְ	3 s.m.
she will be blessed	תְּבֹרַךְ	3 s.f.
thou (m.) wilt be blessed	תְּבֹרַךְ	2 s.m.
thou (f.) wilt be blessed	תְּבֹרְכִי	2 s.f.
I will be blessed	אֲבֹרַךְ	1 s.
they (m.) will be blessed	יְבֹרְכוּ	3 pl. m.
they (f.) will be blessed	תְּבֹרַכְנָה	3 pl. f.
ye (m.) will be blessed	תְּבֹרְכוּ	2 pl. m.
ye (f.) will be blessed	תְּבֹרַכְנָה	2 pl. f.
we will be blessed	נְבֹרַךְ	1 pl.

For PAUSE-forms see Exercise-book, pp. 110–112.]

3. The Variations in Pĭ-ÊL & Pŭ-ĂL caused by a THIRD Root-letter ה Consonantal or ח, or ע, are the same as those in KAL [(3) on pp. 81 & 82] and in NIPH-ĂL (p. 86), *viz.*

(*a*) Either (i) there is Furtive ־ under the 3d Root-letter when at the end after any Long-vowel other than ֵ, or (ii) a ־ is substituted for that Long-vowel, as in שַׁלַּח for שִׁלֵּחַ, יְשַׁלַּח for יְשַׁלֵּחַ, etc.

(*b*) A Euphonic ־ is substituted for the ֵ under the 3d Root-letter in 2 s.*f.* Past, as in (3, *b*) on p. 82.

(*c*) The s.*f.* Partic. ends in תִ ־ ־ instead of תִ ֵ ֵ, as in (3, *c*) on p. 82.

(IV) *Variations in 'Hiph-îl' and 'Hoph-ăl' forms.*

1. It is unnecessary to dwell at any length on Variations in HIPH-ÎL & HOPH-ĂL forms caused by a 1st Root-letter א or ה or ח or ע. The only Variation is that a COMPOUND-Shva often occurs, and the HIPH-ÎL PAST has a ־ under its prefix ה (corresponding to a Compound-Shva ֲ under the 1st Root-letter),—as in the following, from עמד, in HIPH-ÎL *to cause to stand*,

HIPH-ÎL FORMS.

Infin.	הַעֲמֵד, הַעֲמִיד,	בְּהַעֲמִיד, etc.	—, etc. הַעֲמִידוֹ, —
Past Tense.	הֶעֱמִיד (הֶעֱמִידָה),	הֶעֱמַדְתָּ (הֶעֱמַדְתְּ),	הֶעֱמַדְתִּי,
	הֶעֱמִידוּ,	הֶעֱמַדְתֶּם (הֶעֱמַדְתֶּן),	הֶעֱמַדְנוּ.
Partic.	מַעֲמִיד (מַעֲמִידָה & מַעֲמֶדֶת),		מַעֲמִידִים (מַעֲמִידוֹת).
Imper.	הַעֲמֵד & הַעֲמִידָה (הַעֲמִידִי),		הַעֲמִידוּ (הַעֲמֵדְנָה).

Future.

יַעֲמִיד or יַעֲמֵד (תַּעֲמִיד or תַּעֲמֵד),	תַּעֲמִיד or תַּעֲמֵד (תַּעֲמִידִי),	אַעֲמִיד,
יַעֲמִידוּ (תַּעֲמֵדְנָה),	תַּעֲמִידוּ (תַּעֲמֵדְנָה),	נַעֲמִיד.

Obs. A few Verbs have ־ to the 1st Root-letter, preceded by ֲ in the Past (as in הֶעֱתִיקוּ HIPH-ÎL Past 3 pl. fr. עתק), by ־ in other parts (as in יַעֲתִק, like יַשְׁלֵךְ on p. 69).

HOPH-ĂL FORMS.

Past Tense.	הָעְמַד (הָעֳמְדָה),	הָעְמַדְתָּ (הָעְמַדְתְּ),	הָעְמַדְתִּי,	
	הָעְמַדְנוּ,	הָעְמַדְתֶּם (הָעְמַדְתֶּן),	הָעְמַדוּ.	
Partic.	מָעְמָד (מָעְמָדָה & מָעְמֶדֶת),	מָעְמָדִים (מָעְמָדוֹת).		
Future.	יָעְמַד (תָּעְמַד),	תָּעְמַד (תָּעָמְדִי),	אָעְמַד,	
	יָעָמְדוּ (תָּעְמַדְנָה),	תָּעָמְדוּ (תָּעְמַדְנָה),	נָעְמַד.	

2. No Variation is caused by any one of the four letters א ה ח ע being SECOND Root-letter;—the HIPH-ÎL forms are the same as those on pp. 68 & 69; and the HOPH-ĂL forms are as given on pp. 70 & 71.

3. A 3d Root-letter ה Consonantal or ח or ע causes, in the HIPH-ÎL and HOPH-ĂL, the same Variations as those already described on page 90 [3 (*a-c*)]. Also

(V) *Variations in 'Hithpă-êl' forms.*

1. In this Voice a 1st Root-letter א or ה or ח or ע causes no Variation from the forms on pp. 72 & 73.

2. A 2d Root-letter, ר or one of the four letters א ה ח ע, causes (in the HITHPĂ-ÊL) Variations corresponding to those in the PĬ-ÊL; for

The Dagesh-Forte in the 2d Root-letter, which is a 'Characteristic' of the HITHPĂ-ÊL Voice, cannot stand when the 2d Root-letter is one of these five letters (א ה ח ע ר). And 'Compensation' for the omitted Dagesh, by lengthening ־ַ into ־ָ, is made when the 2d Root-letter is ר, and sometimes when it is one of the letters א ה ע,—but rarely when it is ח. Comp. (*a*—δ) on p. 86, and Tab. XVI (2) & Appendix.

3. A 3d Root-letter ה Consonantal or ח or ע causes, in the HITHPĂ-ÊL, the same Variations as those already described on page 90 [3 (*a-c*)].

* A 'Slight'-vowel here replaces the Compound-Shva because it is followed by a Moving-Shva (§ 56).

[Obs. Variations caused by a Root-letter being one of the four א ה ח ע are mentioned in the Exercise-book as follows:—

For Verbs with 1st Root-letter ה or ח or ע, on pages 115–120;

For Verbs with 2d Root-letter א or ה or ח or ע, on pages 321 & 322, 368 & 369;

For Verbs with 3d Root-letter ה Consonantal or ח or ע, on pages 370–374.

For the Paradigm of Verbs having 1st Root-letter ה or ח or ע, see Tab. XVI (1).

For the Paradigm of Verbs having 2d Root-letter א or ה or ח or ע, see Tab. XVI (2)—see 'Appendix' thereto for Verbs with 'ר' for 2d Root-letter.

For the Paradigm of Verbs having 3d Root-letter ה Consonantal, or ח or ע, see Tab. XVI (3)].

(ד) Some further Variations in Hithp. forms.

4. There are some very important Variations in Hithpă-êl forms which we will mention now.

The ת of the הִתְ of (Hithpă-êl forms) changes places with the First letter of the Root when this 1st Root-letter is either

(1) שׁ, or (2) שׂ, or (3) ס, or (4) צ, and

N.B. Moreover when the 1st Root-letter is צ, the ת of the הִתְ is not only so transposed but is moreover replaced by ט (see IV. next page).

(I.) First Root-letter שׁ,—

From שׁפך, in Hithpă-êl, *to pour oneself out*, the forms are

Infin. הִשְׁתַּפֵּךְ Absol. and Constr., With Affs. הִשְׁתַּפְּכוֹ, etc.;

Past 3 s.m. הִשְׁתַּפֵּךְ, 3 s.f. הִשְׁתַּפְּכָה, 2 s.m. הִשְׁתַּפַּכְתָּ, etc.;

Partic. s.m. מִשְׁתַּפֵּךְ, s.f. מִשְׁתַּפְּכָה & מִשְׁתַּפֶּכֶת, pl.m. מִשְׁתַּפְּכִים, etc.;

Imper. 2 s.m. הִשְׁתַּפֵּךְ, 2 s.f. הִשְׁתַּפְּכִי, etc.;

Fut. 3 s.m. יִשְׁתַּפֵּךְ, 3 s.f. or 2 s.m. תִּשְׁתַּפֵּךְ, 2 s.f. תִּשְׁתַּפְּכִי, etc.;

(II.) FIRST ROOT-LETTER, שׁ,—

From שׁבר, in HITHPĂ-ÊL *to hire oneself out,* the forms are

Infin. הִשְׂתַּכֵּר Absol. and Constr., With Affs. הִשְׂתַּכְּרוֹ, etc.;

Past 3 s.m. הִשְׂתַּכֵּר, 3 s.f. הִשְׂתַּכְּרָה, 2 s.m. הִשְׂתַּכַּרְתָּ, etc.;

Partic. s.m. מִשְׂתַּכֵּר, s.f. מִשְׂתַּכֶּרֶת & מִשְׂתַּכְּרָה, pl. m. מִשְׂתַּכְּרִים, etc.;

Imper. 2 s.m. הִשְׂתַּכֵּר, 2 s.f. הִשְׂתַּכְּרִי, etc.

Fut. 3 s.m. יִשְׂתַּכֵּר, 3 s.f. or 2 s.m. תִּשְׂתַּכֵּר, 2 s.f. תִּשְׂתַּכְּרִי, etc.;

(III.) FIRST ROOT-LETTER ס,—

From סבל, in HITHPĂ-ÊL *to load oneself,* the forms are

Infin. הִסְתַּבֵּל Absol. & Constr., With Affs. הִסְתַּבְּלוֹ, etc.;

Past 3 s.m. הִסְתַּבֵּל, 3 s.f. הִסְתַּבְּלָה, 2 s.m. הִסְתַּבַּלְתָּ, etc.;

Partic. s.m. מִסְתַּבֵּל, s.f. מִסְתַּבֶּלֶת & מִסְתַּבְּלָה, pl. m. מִסְתַּבְּלִים, etc.

Imper. 2 s.m. הִסְתַּבֵּל, 2 s.f. הִסְתַּבְּלִי, etc.;

Fut. 3 s.m. יִסְתַּבֵּל, 3 s.f. or 2 s.m. תִּסְתַּבֵּל, 2 s.f. תִּסְתַּבְּלִי, etc.

(IV.) FIRST ROOT-LETTER צ,—

From צדק, in HITHPĂ-ÊL *to justify oneself,* the forms are

Infin. הִצְטַדֵּק Absol. & Constr., With Affs. הִצְטַדְּקוֹ, etc.;

Past 3 s.m. הִצְטַדֵּק, 3 s.f. הִצְטַדְּקָה, 2 s.m. הִצְטַדַּקְתָּ, etc.;

Partic. s.m. מִצְטַדֵּק, s.f. מִצְטַדֶּקֶת or מִצְטַדְּקָה, pl. m. מִצְטַדְּקִים, etc.;

Imper. 2 s.m. הִצְטַדֵּק, 2 s.f. הִצְטַדְּקִי, etc.;

Fut. 3 s.m. יִצְטַדֵּק, 3 s.f. or 2 s.m. תִּצְטַדֵּק, 2 s.f. תִּצְטַדְּקִי, etc.

See also Exercise-Book ['Note I' on pp. 89 & 89(*), and 'Note' on pp. 315–318: and, for Pause-forms, page 112 (*c*)].

(ה) SOME VARIATIONS WHEN THE 1st ROOT-LETTER IS א.

In the Exercise-Book, § 170 [page 116], the GREAT RULE is stated that

When the 1st Root-letter is either ה or ח or ע, the prefixes י & ת & נ for the Future KAL

(i) Generally take ֶ when the 2d Root-letter bears ַ ; and

(ii) Generally take ֵ when the 2d Root-letter bears ֶ.

N.B. This Great Rule does not, so far as (i) is concerned, hold in the case of Verbs whose 1st Root-letter is א. The Student may perhaps have wondered why such Verbs were excluded on page 79. The reason for the exclusion may be seen from parts (3) & (4) & (5) of the following 'Note' (A).

Note (A). *Some Variations in Future* (KAL) *forms when the* 1st *Root-letter is* א.

(1) Some Verbs with 1st Root-letter א have Fut. KAL forms like those in (*c*) on page 81; thus, from אמן *to be firm*,

יֶאֱמַן (תֶּאֱמַן), תֶּאֱמַן (תֶּאֱמְנִי), אֶאֱמַן & אֶאֱמְנָה,
יֶאֱמְנוּ (תֶּאֱמַנְנָה), תֶּאֱמְנוּ (תֶּאֱמַנְנָה), נֶאֱמַן & נֶאֱמְנָה.

(2) And some Verbs with 1st Root-letter א have Fut. KAL forms like those in (*d*) on p. 81; thus, from אשם *to be guilty*,

יֶאְשַׁם (תֶּאְשַׁם), תֶּאְשַׁם (תֶּאְשְׁמִי), אֶאְשַׁם,
יֶאְשְׁמוּ (תֶּאְשַׁמְנָה), תֶּאְשְׁמוּ (תֶּאְשַׁמְנָה), נֶאְשַׁם.

(3) But some of these Verbs have Fut. (KAL) forms such as the following from ארב *to lie in wait*,

יֶאֱרֹב (תֶּאֱרֹב), תֶּאֱרֹב (תֶּאֶרְבִי), אֶאֱרֹב & אֶאֶרְבָה,
יֶאֶרְבוּ (תֶּאֱרֹבְנָה), תֶּאֶרְבוּ† (תֶּאֱרֹבְנָה), נֶאֱרֹב & נֶאֶרְבָה.

---

* A 'SLIGHT'-vowel here replaces the Compound-Shva, because there is Shva MOVING beneath the next letter here [§ 56 above].

† Instead of the *like* form from אהב, we find in Prov. i. 22 the irregular form תְּאֶהֱבוּ 2 pl. *m.* Future KAL.—For the form תֶּאֱהַבְנָה in Ps. iv. 3 see hereafter.

(4) And some have such forms as יֶאְסֹר, תֶּאְסֹר, etc., from אסר *to bind.*

(5) Moreover there are certain Verbs with 1st Root-letter א, which have A SPECIAL FORM of Future KAL,—such as, from אכל *to eat,*

he will eat	יֹאכַל (& יֹאכֵל)	3 s.m.
she will eat	תֹּאכַל (& תֹּאכֵל)	3 s.f.
thou (m.) wilt eat	תֹּאכַל (& תֹּאכֵל)	2 s.m.
thou (f.) wilt eat	תֹּאכְלִי	2 s.f.
I will eat	†אֹכַל (& †אֹכֵל), †אֹכְלָה	1 s.
they (m.) will eat	יֹאכְלוּ	3 pl. m.
they (f.) will eat	תֹּאכַלְנָה	3 pl. f.
ye (m.) will eat	תֹּאכְלוּ	2 pl. m.
ye (f.) will eat	תֹּאכַלְנָה	2 pl. f.
we will eat	נֹאכַל (& נֹאכֵל), נֹאכְלָה	1 pl.

Note (B). *Variations in other Voices for* 1st *Root-letter* א.

In other Voices the forms of Verbs whose 1st Root-letter is א are like those of Verbs whose 1st Root-letter is ה or ח or ע—as on pages 82–85, & 90–91.—But see also Exercise-book, § 190 (*β*) [page 129]; and, for some irregular forms, see there pages 130 & 130**.

---

* The Tone-accent is on the LONG-vowel ֣ in the CLOSED final syllable here [page 31 (D, i)]. And the ֣ is shortened into ֤ WHEN THE ACCENT IS REMOVED, as in וַיֹּאמֶר 3 s. *m.* Fut. KAL. fr. אמר (with a prefix ו to be mentioned hereafter); and so in וַתֹּאמֶר 3 s. *f.* of the same.

† אֹכַל is for אֹכֵל, אֹאכַל for אֹכֵל, and אֹכְלָה for אֹאכְלָה.

(ו) SEVEN GREAT CLASSES OF 'VARIATIONS.'

(a) In accordance with the use of 'פ' for '1st Root-letter,' and 'ע' for '2d Root-letter,' and 'ל' for '3d Root-letter,'—mentioned on page 75,—

Verbs whose 1st Root-letter is א are called 'Verbs פ״א.'

And so

Verbs whose 1st Root-letter is י are called 'Verbs פ״י,'

Verbs whose 1st Root-letter is נ are called 'Verbs פ״נ,'

Verbs whose 2d Root-letter is ו are called 'Verbs ע״ו,'

Verbs whose 2d Root-letter is י are called 'Verbs ע״י,' *

Verbs whose 3d Root-letter is א are called 'Verbs ל״א,'

Verbs whose 3d Root-letter is ה are called 'Verbs ל״ה,'

(b) There are often important Variations in the case of Verbs belonging to these several Classes, and also to the following Class: *viz.*,

Verbs whose SECOND AND THIRD ROOT-LETTERS ARE THE SAME; as, for instance, סבב *to go round*, and גדד *to go in troops.*

This last Class, having Roots of the form פעע, *i.e.* with the SECOND ROOT-LETTER REPEATED as their 3d Root-letter,—may be said to have the Root-form פעע instead of פעל, and so may be called 'Verbs פע״ע'† for convenience sake.

We must be content to refer to the Exercise-book [pages 128–201, and the TABLES] for the 'VARIATIONS' in the case of

---

* It is not necessary to give these specially in the following Chart For

(α) Some forms merely have ־ִי in place of the וֹ of the corresponding ע״ו forms, and

(β) Other forms are exactly the same as those from Verbs ע״ו. [Comp. page 154 of the Exerc.-book.]

† The expression 'Verbs ע״ע,' by which some would call them, is very objectionable —or, rather, it is a BAD designation. Comp. Exerc.-bk., page 179, Obs. xx. The Rabbinic designation is כְּפוּלִים, i.e. *doubled* or *reduplicated*, because of the repetition of the 2d Root-letter.

all these Verbs in the following order—[see also the collection of Examples in the Exercises thereon (XXVIII to XLII)],—

(1) Verbs פ״א, Table XVII,
(2) Verbs פ״י, Table XVIII,
(3) Verbs פ״נ, Table XIX (with 'Notes' for the Verbs לקח *to take*, & נתן *to give*),
(4) Verbs ע״ו (& ע״י) Table XX,
(5) Verbs פע״ע, Table XXI,
(6) Verbs ל״א, Table XXII,
(7) Verbs ל״ה, Table XXIII.

Here we may not do more than give the following 'General Chart' of Leading Forms of the last Six of these Seven Classes of Verbs,—*viz.* (2) Verbs פ״י, (3) Verbs פ״נ, (4) Verbs ע״ו, (5) Verbs פע״ע, (6) Verbs ל״א, (7) Verbs ל״ה. [For (1) Verbs פ״א see above, pp. 94&95]. In this 'Chart' the several Voices are arranged in separate columns arranged from right to left. And the several 'parts' are arranged in horizontal lines across,—first the 'Infinitives' ('Abs.' for 'Absolute form,' and 'C.' for 'Construct form'); then Past-Tenses 3 s.*m.*, 3 s.*f.*, & 2 s.*m.*; then Participles; then Imperative forms 2 s.*m.* & 2 s.*f.*; and Future forms 3 s.*m.* and 3 s.*f.* & 2 s.*m.* The Roots are given in the right-hand Margin:—the forms without any Note-mark belong to the Root without Note-mark for that set of forms, and forms with any Note-mark attached thereto belong to the Root having the same Note-mark in the right-hand Margin. Many of the words given in this 'Paradigm' for 'Paradigm'-purposes are merely 'Paradigm'-forms.

As the Chart is intended for reference, the Student may find it useful to have the Tone-syllable marked by an Accent. The Accent (ֽ) is here employed [comp. Note ‖ on page 17].

But whenever the Student may write down a form, in Composition, he should NEVER WRITE DOWN THE ACCENT, — as Hebrew Scholars do not accentuate their Composition, see p. iv of the 'Preface to the Continuation of the Exercise-book.'

N.B. There are several Verbs from which there are forms having TWO SETS AT ONCE of the 'VARIATIONS' mentioned above. Thus,

From יפה, the 3 s.*m.* Fut. KAL יִפֶּה ('apocopated' יִיף) has יִ֫ corresponding to the יִ֫ of יִיטַב & תִּיטַב in (2) of the 'Chart' and has ה֫ corresponding to the ה֫ of יִגְלֶה & תִּגְלֶה in (7) of the 'Chart.'

So, from the Root נטה, the 3 s.*m.* Fut. KAL יִטֶּה (apocop. יֵט) has also the ה֫ corresponding to that of יִגְלֶה & תִּגְלֶה in (7) and moreover has Dagesh-F. in the 2d Root-letter standing for the omitted 1st Root-letter נ as in the case of יִגַּשׁ & תִּגַּשׁ in (3) of the 'Chart.'

[These, and a few other examples, are given on page 174 of the Exercise-book. And a full List of the Verbs and Verb-forms, belonging to TWO SETS AT ONCE of the Seven Classes (1–7) above, may be found on pages 267 to 314 of the same.]

GENERAL CHART OF LEADING FORMS OF VERBS לה & לא ,פ״נ ,ע״ע ,ע״ו

NB For Notes (*), (†), etc see Right-hand Margin For Notes (1), (2), (3), see Margin next Row For Notes a, b, c, etc, see pages 99 & 99*

	(I.) KAL. (See pp. 72, 84 & 85, 94 & 95, &c. For Verbs לא ,פ״נ ,ע״ע ,ע״ו see pp. 122 & 123.)	(II.) NIPHAL.	III. PI-EL.	(IV.) PU-AL.	(V.) HIPH-IL.	(VI.) HOPH-AL.	(VII.) HITHPA-ÊL.
(1) Verbs פ״י	Infin. (Alm.) יָשַׁב (C.) שֶׁבֶת (*רֶשֶׁת)	הִוָּשֵׁב, Alm. & C.			הוֹשִׁיב, †הֵישִׁיב	(Alm.) הוּשַׁב, †הוּשְׁבָה	(Alm.) הִתְיַשֵּׁב (or with ו).
	בְּשִׁבְתִּי, מִשְׁבַּת, לָשֶׁבֶת, מֹשֶׁבֶת	בְּ, כְּ, לְ, מֵהִוָּשֵׁב			(*) הוֹשִׁיב, יְהוֹשִׁיב, etc.		(C.) הִתְיַשֵּׁב, כָּת (for the ו, as in וְהִתְיַשֵּׁב)
	3 m. Past יָשַׁב	נוֹשַׁב			הוֹשִׁיב, †הֵישִׁיב	הוּשַׁב	
	3 f. יָשְׁבָה (as on page 58)	נוֹשְׁבָה			הוֹשִׁיבָה, †הֵישִׁיבָה	הוּשְׁבָה	
	2 m. יָשַׁבְתָּ	נוֹשַׁבְתָּ			הוֹשַׁבְתָּ, †הֵישַׁבְתָּ	הוּשַׁבְתָּ	
	etc. (p. 68)	etc.			etc.	etc.	
שׁבֵ	(1), a m. Partic יֹשֵׁב (2), יוֹשֵׁב	נוֹשָׁב	As on pages 64 & 65	As on pages 66 & 67.	מֹשִׁיב, †מֵישִׁיב	מוּשָׁב	As on pages 72 & 73.
	(as on p. 69)	(d)			(d)	(d)	
* ירע	2 m. Impr. שֵׁב, שְׁבִי, שְׁבָה, רְדִי	הִוָּשֵׁב, הִוָּשְׁבִי			הוֹשֵׁב, הוֹשִׁיבִי	——	
	2 f. שְׁבִי	הִוָּשְׁבִי			הוֹשִׁיבִי	——	
† יטב	etc. (a)	(p. 69)					
	3 m. Fut. יֵשֵׁב, יֵרֵד, †יֵיטֵב	יִוָּשֵׁב			יוֹשִׁיב, †יֵיטִיב, ב	יוּשַׁב	
	3 af. & 2 m. תֵּשֵׁב, (*תֵּרֵד), †תֵּיטִב	תִּוָּשֵׁב			תּוֹשִׁיב, †תֵּיטִיב, כ	תּוּשַׁב	
	etc. (p. 71)	etc. (p. 69)			etc. (p. 69)	(p. 71, שלך)	
(3) Verbs פ״נ נגש	Infin. (Alm.) נָגַשׁ (C.) נֶגֶשׁ, (יִגְשָׁה)	הִנָּגֵשׁ etc. (Alm. & C.)			הִגִּישׁ (C.) הַגָּשׁ	(Alm.) הֻגַּשׁ (C.) הֻגָּשׁ etc.	
	בְּנָשְׁתִּי, בְּגֶשֶׁת, לָגֶשֶׁת, נָגְשָׁה	(as on page 62.)			כ, כְּ, לְ, מַהֲגִישׁ		
	3 m. Past נָגַשׁ	נִגַּשׁ			הִגִּישׁ	הֻגַּשׁ	
	3 f. נָגְשָׁה (as on page 58)	נִגְּשָׁה			הִגִּישָׁה	הֻגְּשָׁה	
	2 m. נָגַשְׁתָּ	נִגַּשְׁתָּ			הִגַּשְׁתָּ	הֻגַּשְׁתָּ	
	etc.	etc.			etc.	etc.	
נגשׁ	(1), a m Partic נֹגֵשׁ (2), נוֹגֵשׁ	נִגָּשׁ	As on pages 64 & 65.	As on pages 66 & 67.	מַגִּישׁ	מֻגָּשׁ	As on pages 72 & 73.
	(as on p. 69)	(d)			(d)	(d)	
	2 m. Impr. גַּשׁ, גְּשִׁי, גְּשָׁה	הִנָּגֵשׁ — הִוָּשֵׁה			הַגֵּשׁ — הַגִּישָׁה	——	
	2 f. גְּשִׁי, גְּשִׁי	הִנָּגְשִׁי					
ז נגע	etc. (b)	etc.					
‖ נפל	3 m. Fut. יִגַּשׁ, יִפֹּל	יִנָּגֵשׁ			יַגִּישׁ — שׁ	יֻגַּשׁ	
	3 af. & 2 m. תִּגַּשׁ, †תִּפֹּל	תִּנָּגֵשׁ			תַּגִּישׁ — שׁ	תֻּגַּשׁ	
	etc. (p. 59)	etc. (b)			etc. (p. 69)	(p. 71, שלך)	
(4) Verbs ע״ו קום	Infin. (Alm.) קוּם (C.) קוֹם בְּרוֹם, בְּקוּם, לָקוּם, מָקוּם	הִתְקוֹמֵם (Alm. & C.)	קוֹמֵם (Alm. & C.)		הֵקִים (Alm.) הָקִים (C.)	(Alm.) הוּקַם (C.) הוּקָם etc.	(Alm. & C.) הִתְקוֹמֵם
	בְּ, כְּ, לְ, מֵקוּם	כ, בְּ, לְקוֹמֵם, מְקוֹמֵם	etc.		כְּ, בְּ, לְ, מֵהָקִים	(C.) הוּקַם etc.	
	3 m. Past קָם	נָקוּם	קוֹמֵם		הֵקִים	הוּקַם	הִתְקוֹמֵם, ־ֵם
	3 f. קָמָה, כָּתְבָה, זָבְחָה	נְקוֹמָה	קוֹמְמָה		הֵקִימָה	הוּקְמָה	הִתְקוֹמְמָה
	2 m. קַמְתָּ, כָּתַבְתָּ, זָבַחְתָּ	נְקוֹמֹתָ	קוֹמַמְתָּ		הֵקַמְתָּ, הֵקַמְתָּ	הוּקְמָתָ	הִתְקוֹמַמְתָּ
	etc. (a)	(a)	(a)		(a)	(a)	(a)
קום	(1), a m Partic קָם יוֹכֵת, יוֹבֵשׁ (2), קוֹם	נָקוּם	מְקוֹמֵם		מֵקִים	מוּקָם	מְתְקוֹמֵם
	(d) (d) (d) (d)	(f)	(c)		(f)	(d)	(c)
	2 m. Impr. קוֹם & קוּמָה, כְּתֹב, זְבַח & קוּמִי	הִתְקוֹם	קוֹמֵם — מָה		הָרֵם, הָקֵם	——	הִתְקוֹמֵם מְנָה
ו כות	2 f. קוֹמִי, זְבָחִי	הִתְקוֹמִי	קוֹמְמִי		הָקִימִי	——	הִתְקוֹמְמִי
‖ כרש	(e)	(e)	(e)		(e)		(e)
	3 m. Fut. יָקוּם, יִכְתֹּב, יִזְבַּח (יָקוֹם)	יָקוּם	יְקוֹמֵם		יָקִים, ־ֵם	יוּקַם	יִתְקוֹמֵם, ־ֵם
	3 af. & 2 m. תָּקוּם, תִּכְתֹּב, תִּזְבַּח (תָּקוֹם)	תָּקוּם	תְּקוֹמֵם		תָּקִים, ־ֵם	תּוּקַם	תִּתְקוֹמֵם, ־ֵם
	(e)	(e)	(e)		(e)	(e)	(e)
(5) Verbs ע״ע סבב	Infin. (Alm.) סֹב בְּסֹב (C.) סֹבֵב	הִסַּבֵּב (Alm. & C.)	סַבֵּב (Alm. & C.)		הֵסֵב (Alm. & C.)	(Alm.) הוּסַב (C.) הוּסָב etc.	(Alm. & C.) הִתְסַבֵּב etc.
	בְּסֹב, לְסֹב, כְּסֹב	כְּ, בְּ, לְ, מֵהִסַּבֵּב	etc.		כְּ, בְּ, לְ, מֵהֵסֵב		
	3 m. Past סָב	נָסַב	סִבֵּב		הֵסֵב	הוּסַב	
	3 f. סָבָה	נְסַבָּה	סִבְּבָה		הֵסֵבָּה	הוּסְבָּה	
	2 m. סַבּוֹתָ	נְסַבּוֹתָ	סִבַּבְתָּ		הֵסַבּוֹתָ	הוּסְבּוֹתָ	
	etc. (f)	(f)	(f)		(f)	(f)	
סבב	(1), a m. Partic סֹבֵב (rare סָב) (2), סוֹבֵב	נָסוֹב	מְסוֹבֵב		מֵסֵב	מוּסָב	מִתְסוֹבֵב
	(p. 69) (p. 69)	(g)	(c)		(g)	(c)	(c)
	2 m. Impr. סֹב	הִסַּב	סַבֵּב		הָסֵב	——	הִתְסוֹבֵב
	2 f. סֹבִי	הִסַּבִּי	סַבְּבִי		הָסֵבִּי	——	הִתְסוֹבְבִי
* נרד	(f)	(f)	(f)		(f)		(f)
	3 m. Fut. יָסֹב, יִסֹּב, יִסַּב,	יִסַּב	יְסוֹבֵב		יָסֵב	יוּסַב	יִתְסוֹבֵב
	3 af. & 2 m. תָּסֹב, תִּסֹּב, תִּסַּב	תִּסַּב	תְּסוֹבֵב		תָּסֵב	תּוּסַב	תִּתְסוֹבֵב
	(g)	(g)	(g)		(g)	(g)	(g)
	Infin. (see page 56) etc. הָצֵא	הֻצָּא (page 63), etc	צַוֹּא etc. (page 64)	צַוֹּא etc.	הוֹצִיא, יא etc.	הוּצָא etc.	הִתְצַוֹּא etc.
(6) Verbs לא יצא	3 m. Past יָצָא, †יָזְרָא	נִצָּא	צִוָּא		הוֹצִיא	הוּצָא	הִתְצַוֹּא
	3 f. יָצְאָה, †יָזְרְאָה	נִצְּאָה	צִוְּאָה		הוֹצִיאָה	הוּצְאָה	הִתְצַוְּאָה
	2 m. יָצָאתָ, †יָזְרַאתָ	נִצָּאתָ	צִוֵּאתָ		הוֹצֵאתָ	הוּצְאתָ	הִתְצַוֵּאתָ
	etc.	etc.	etc.		etc.	etc.	etc
יצא	(1), a m Partic יֹצֵא, †יָזֵא (2), מוֹצִיא	נִצָּא	מְצַוֶּה		מוֹצִיא	מוּצָא	מִתְצַוֶּה
	(p. 69) (p. 77) (p. 69)	(d)	(c)		(d)	(d)	(c)
	2 m. Impr. צֵא	הִצָּא, ־ֵאנָה	——		הוֹצֵא, ־ֵאנָה	——	הִתְצַוֶּה
	(p. 61, e)	(e) (p. 69)			(e) (p. 69)		(p. 73, e)
† ירא	3 m. Fut. יֵצֵא	יִצָּא	יְצַוֶּה		יוֹצִיא	יוּצָא	יִתְצַוֶּה
	3 af. & 2 m. תֵּצֵא	תִּצָּא	תְּצַוֶּה		תּוֹצִיא	תּוּצָא	תִּתְצַוֶּה
	(e) (p. 61, e)	(e) (p. 63)	(e) (p. 67)		(e) (p. 69)	(e)	(e) (p. 71, e)
(7) Verbs לה נלה	Infin. (Alm.) גָּלֹה נִגְלֹת, (Alm.) הִנָּלֶה, נִגְלֵה, (C.) ־ות	נִגְלֹת (Alm.)	נַלֵּה (C.) נִגְלוֹת (Alm.)		הֶגְלָה, (rare ־ֵה) (Alm.)	הָגְלָה (C.) הֻגְלוֹת etc.	הִתְגַּלֵּה (Alm.)
	גְּלוֹת, לְגָלוֹת, כְּגָלוֹת	כְּ, בְּ, לְ, מֵהִנָּלוֹת	כְּ, בְּ, לְגַלּוֹת, כְּגַ		כְּ, בְּ, לְ, מֵהֶגְלוֹת etc.	(C.) הֻגְלוֹת etc	(C.) הִתְגַּלּוֹת etc
	3 m. Past גָּלָה	נִגְלָה	גִּלָּה		הִגְלָה & הִגְ	הֻגְלָה	הִתְגַּלָּה
	3 f. גָּלְתָה	נִגְלְתָה	גִּלְּתָה		הִגְלְתָה	הֻגְלְתָה	הִתְגַּלְתָה
	2 m. גָּלִיתָ	נִגְלִיתָ	גִּלִּיתָ		הִגְלִיתָ	הֻגְלִיתָ	הִתְגַּלִּיתָ
	etc. (c)	etc. (c)	etc. (c)		etc. (c)	etc. (c)	etc. (c)
נלה	(1), a m. Partic גֹּלֶה, גָּלוּי (2), גּוֹלֶה	נִגְלֶה	מְגַלֶּה		מַגְלֶה	מֻגְלֶה	מִתְגַּלֶּה
	(b)	(b)	(b)		(b)	(b)	(b)
	3 f. גֹּלָה, גְּלוּיָה	נִגְלָה	מְגַלָּה		מַגְלָה	מֻגְלָה	מִתְגַּלָּה
	(b)	(b)	(b)		(b)	(b)	(b)
ז שבה	2 m. Impr. גְּלֵה	הִגָּלֵה	——		הַגְלֵה	——	הִתְגַּלֵּה, הִתְגַּל
	2 f. גְּלִי	הִגָּלִי	——		הַגְלִי	——	הִתְגַּלִּי
‖ ראה	etc. (c)	etc. (c)	etc. (c)		etc. (c)		etc. (c)
1 נכה	3 m. Fut. יִגְלֶה, יִגַּל, יִשְׁכַּב, יִרְאֶה, יִנְכֶּה	יִגָּלֶה, יִגַּל	יְגַלֶּה, יְגַל		יַגְלֶה, יַגֵּל, יַכֶּה	יֻגְלֶה	יִתְגַּלֶּה, יִתְגַּל
2 רדה	3 af. & 2 m. תִּגְלֶה, תִּגַּל, תִּשְׁכַּב, תִּרְאֶה, תִּנְכֶּה	תִּגָּלֶה, תִּגַּל	תְּגַלֶּה, תְּגַל		תַּגְלֶה, תַּגֵּל	תֻּגְלֶה	תִּתְגַּלֶּה, תִּתְגַּל
	etc. (b)	etc. (b)	etc. (b)		etc. (b)	etc. (c)	etc. (b)

* Or transposition of the ס & ת here, see pages 92 & 93. * And אצא, with the ו of page 122 † So ברח (in Chr.), in Psalm : רחם [trace]

NOTES on the preceding 'CHART.'

[As stated on page 97—we give LEADING FORMS merely in this 'General Chart.' It would be too unwieldy to be useful if more forms were given in it. And in some cases such 'other' forms are unnecessary. WHERE SUCH ARE NECESSARY they are given in these 'Notes.']

NOTE (b).

(OTHER forms.)

Imperative.

גְּשִׁי, גְּשִׁו 2 pl. m.

גְּשֶׁנָה 2 pl. f.

Future.

תִּגְּשִׁי 2 s.f.

אֶגַּשׁ, —שֶׁה 1 s.

יִגְּשׁוּ 3 pl. m.

תִּגַּשְׁנָה 3 pl. f.

תִּגְּשׁוּ 2 pl. m.

תִּגַּשְׁנָה 2 pl. f.

נִגַּשׁ, —שֶׁה 1 pl.

NOTE (a).

(OTHER forms.)

Imperative.

שְׁבִי 2 pl. m.

שֶׁבְנָה 2 pl. f.

Future.

תֵּשְׁבִי 2 s.f.

אֵשֵׁב, —בָה 1 s.

יֵשְׁבוּ 3 pl. m.

תֵּשַׁבְנָה 3 pl. f.

תֵּשְׁבוּ 2 pl. m.

תֵּשַׁבְנָה 2 pl. f.

נֵשֵׁב, —בָה 1 pl.

NOTE (c).

(ENDINGS FOR OTHER forms.)

Imperative.

—וּ 2 pl. m.

—נָה 2 pl. f.

Future.

—ִי 2 s.f.

—ה 1 s.

—וּ 3 pl. m.

—נָה 3 pl f

—וּ 2 pl. m.

—נָה 2 pl. f.

—ה 1 pl.

Past Tense.

(or —ֶ) —ְתָּ 2 s.f.

—ְתִּי, —ִתִּי 1 s.

—וּ 3 pl.

(or —ֶ) —ְתֶּם 2 pl. m.

(or —ֶ) —ְתֶּן 2 pl. f.

(or —ֶ) —ְנוּ 1 pl.

(*Continued on next page.*)

NOTE (d). For other Participle-forms add the endings
ה־ s.f., ים־ Pl. m., ות־ Pl. f.

NOTE (e). For other Participle-forms replace the ־ by
ה־ ־ (or ת־ ־) s.f., ים־ ־ Pl. m., ות־ ־ Pl. f.

NOTE (f). For other Participle-forms add the endings of NOTE (d), and replace the vowel of the prefix-letter by ־.

NOTE (g). For other Participle-forms replace the בּ־ or ב־ by בָּה־ or בְּה־ s.f., בִּים־ or בְּים־ Pl. m., בּוֹת־ or בְּוֹת־ Pl. f.; and in NIPH-ĂL & HIPH-ÎL replace the Vowel of the prefix-letter by ־.

NOTE (h). For other Participle-forms replace ה־ of the s.f. by ים־ (i.c. י־) Pl. m., ות־ Pl. f.

NOTE (x). See also Tab. XX (from the Exercise-book) on pp. 100 & 100*.

NOTE (y). See also Tab. XXI (from the Exercise-book) on pp. 101 & 101*.

[The Student need not trouble himself with the Notes in these two Tables.]

(z) But the Pl. (f.) forms end in אָנָה־; thus, in the KAL, מְצָאנָה Imper. 2 pl. *f.*, & תִּמְצָאנָה Fut. 3 & 2 pl. *f.*, etc.

N.B. (i). The ־ of the OPEN syllable א־, is for the ־ of a *closed syllable* (such as ד־ of פָּקַד etc., and שׁ־ of יִלְבַּשׁ, לָבַשׁ etc.)—in Past & Imper. (2 s.*m.*) & Fut. KAL,—in the Past 3 s.*m.* NIPH-ĂL & PŬ-ĂL & HOPH-ĂL,—and in the Fut. PŬ. & HOPH.

(ii). But ־ (of א־) takes the place of the ־ (as of ד־) in the 2[d] & 1[st] Persons of—(*a*) the פָּעַל form of Past KAL,—and (*β*) the Past-Tense of other Voices also.

Notes on some FUT. forms (KAL & HIPH.) of Tabs. XX & XXI.

(*a*) The 3 s.m. Fut. KAL יָקוּם [Tab. XX] becomes יָקֻם in וַיָּקֻם with the Prefix of p. 122; for, the Accent being removed from the last syllable here, the וּ is shortened into ֻ *ŏ* as on p. 27.—So תָּקוּם 3 s.f. or 2 s.m. Fut. KAL becomes תָּקֻם in וַתָּקֻם.*

(*β*) So the 3 s.m Fut. HIPH. יָקִים becomes יָקֵם in וַיָּקֶם, etc.* [For a more full statement of this, with more examples, see Exercise-book, pp. 156–158.]

(*γ*) So יָסֹב 3 s.m. Fut. KAL and יָסֵב 3 s.m. Fut. HIPH. [Tab. XXI] give the forms יָסֹב in וַיָּסָב (KAL) and יָסֵב in וַיָּסֶב (HIPH.), etc.*

---

* When the 3d Root-letter is ח or ע, and sometimes also when it is ר, a ַ is put instead of both the ֻ *ŏ* in the KAL and the ֶ in the HIPH.; and so we have וַיָּסַר for both KAL and HIPH. Fut. 3 s. *m.* from סוּר, etc.

TABLE XX. Variations for ע׳י & ע׳ו [pp. 150–163]

(I.) Kal.		(II.) Niph. Given merely as a Paradigm.	(III.) Pĭ-êl.	(IV.) Pŭ-ăl.	(V.) Hiph-îl.	(VI.) Hŏph.	(VII.) Hithp.
קוּם Inf. Abs.	[Also בְּמוֹת, etc., (but לָמוּת), and with Aff. מוֹתוֹ, etc.; fr. מות.]	הָקוֹם	קוֹמֵם	קוֹמַם	הָקֵם		הִתְקוֹמֵם
Constr. and w. בּ כּ לּ מ קוּם, קְ֫, כְּ֫, לָקוּם, מְקוּם		הָקוֹם, בְּ֫, כְּ֫, לְ, מֵהָקוֹם	קוֹמֵם, בְּ֫, כְּ֫, לְ, מְקוֹמֵם	קוֹמַם	הָקֵם, בְּ֫, כְּ֫, לְ, מֵהָקִים		הִתְקוֹמֵם
W. Pron. Aff. (§ 220. ii, β.) קוּמוֹ...		הָקוֹמוֹ...	קוֹמְמוֹ,...	קוֹמַמוֹ...	הֲקִימוֹ,...		הִתְקוֹמְמוֹ,...
Past.							
3 s. *m.* קָם	מֵת (fr. מות)	נָקוֹם (fr. בוש) בּוֹשׁ	קוֹמֵם	קוֹמַם	הֵקִים	הוּקַם 6	הִתְקוֹמֵם, ־ָם
3 s. *f.* קָמָה	מֵתָה	נָקוֹמָה בּוֹשָׁה	קוֹמְמָה	קוֹמְמָה	הֵקִימָה (see also § 241.)	הוּקְמָה	הִתְקוֹמְמָה, ־ָ֫ה (p. 40: ־ָה)
2 s. *m.* קָמְתָּ, ־תָּה	מַתָּ, מַתָּה	בּוֹשְׁתָּ בּוֹשְׁתָּ	קוֹמַמְתָּ	קוֹמַמְתָּ	הֲקֵמְתָּ[2] (־ָ֫־)[3]	הוּקַמְתָּ	הִתְקוֹמַמְתָּ
2 s. *f.* קָמְתְּ	[מַתְּ]	בּוֹשְׁתְּ	קוֹמַמְתְּ	קוֹמַמְתְּ	הֲקֵמְתְּ	הוּקַמְתְּ	הִתְקוֹמַמְתְּ
1 s. קָמְתִּי	מַתִּי	בּוֹשְׁתִּי	קוֹמַמְתִּי	קוֹמַמְתִּי	הֲקֵמְתִּי[2](־ָ֫־)[3]	הוּקַמְתִּי	הִתְקוֹמַמְתִּי
3 pl. קָמוּ	מֵתוּ	בּוֹשׁוּ	קוֹמְמוּ	קוֹמְמוּ	הֵקִימוּ	הוּקְמוּ	הִתְקוֹמְמוּ (־ָ֫־: p. ־ָה)
2 pl. *m.* קַמְתֶּם	מַתֶּם	בּוֹשְׁתֶּם	קוֹמַמְתֶּם	קוֹמַמְתֶּם	הֲקֵמְתֶּם (־ֶ֫־)[4]	הוּקַמְתֶּם	הִתְקוֹמַמְתֶּם
2 pl. *f.* קַמְתֶּן	מַתֶּן	בּוֹשְׁתֶּן	קוֹמַמְתֶּן	קוֹמַמְתֶּן	הֲקַמְתֶּן[2]	הוּקַמְתֶּן	הִתְקוֹמַמְתֶּן
1 pl. קָמְנוּ	מַתְנוּ	בּוֹשְׁנוּ	קוֹמַמְנוּ	קוֹמַמְנוּ	הֲקֵמְנוּ[2](־ָ֫־)[3]	הוּקַמְנוּ	הִתְקוֹמַמְנוּ
Participles.							
(1) קָם (see also § 248)	מֵת	בּוֹשׁ	מְקוֹמֵם	מְקוֹמָם	מֵקִים	מוּקָם	מִתְקוֹמֵם
(2) קוּם							

Imperative.								
2 s. *m.*	קוּם, —מָה	בְּשׁ, ־ֶה	הִקּוֹם	קוֹמֵם, ־ֶמָּה			הָקֵם, הָקִימָה	הִתָּקוֹמֵם, ־ֶמָּה
2 s. *f.*	קוּמִי	בְּשִׁי	הָקוֹמִי	קוֹמְמִי			הָקִימִי	הִתָּקוֹמְמִי
2 pl. *m.*	קוּמוּ	בְּשׁוּ	הָקוֹמוּ	קוֹמְמוּ			הָקִימוּ	הִתָּקוֹמְמוּ
2 pl. *f.*	קוּמְנָה	בְּשֹׁנָה	הָקוֹמְנָה	קוֹמֵמְנָה			הָקֵמְנָה	הִתָּקוֹמֵמְנָה
Future.								
3 s. *m.*	יָקוּם*	יֵבוֹשׁ	יָקוֹם, יֵעוֹר	יְקוֹמֵם	יְקוֹמֵם	[6] יָקֵם† (ק)	יָקֵם	יִתְקוֹמֵם
3 s. *f.* (Also ־ֶם § 224)	תָּקוּם*	תֵּבוֹשׁ	תָּקוֹם	תְּקוֹמֵם	תְּקוֹמֵם	תָּקֵם† (ק)	תּוּקַם	תִּתְקוֹמֵם
2 s. *m.* (Also ־ֶם § 224)	תָּקוּם*	תֵּבוֹשׁ	תָּקוֹם	תְּקוֹמֵם	תְּקוֹמֵם	תָּקֵם† (ק)	תּוּקַם	תִּתְקוֹמֵם
2 s. *f.*	תָּקוּמִי	תֵּבְשִׁי	תָּקוֹמִי	תְּקוֹמְמִי	תְּקוֹמְמִי	תָּקִימִי	תּוּקְמִי	תִּתְקוֹמְמִי
1 s.	אָקוּם, —מָה	אֵבוֹשׁ, ־ֶה	אָקוֹם	אֲקוֹמֵם, ־ֶמָּה	אֲקוֹמֵם	אָקִים (ק)	אוּקַם	אֶתְקוֹמֵם, ־ֶמָּה
3 pl. *m.*	יָקוּמוּ	יֵבְשׁוּ	יָקוֹמוּ	יְקוֹמְמוּ	יְקוֹמְמוּ	יָקִימוּ	יוּקְמוּ	יִתְקוֹמְמוּ
3 pl. *f.* (תָּקוּמְנָה[1] / תָּקוּמֶינָה)	תָּקוּמְנָה[1] / תָּקוּמֶינָה	תֵּבֵשְׁנָה	תְּקוֹמֵמְנָה	תְּקוֹמֵמְנָה	תְּקוֹמַמְנָה	תָּקֵמְנָה[5]	תּוּקַמְנָה	תִּתְקוֹמֵמְנָה
2 pl. *m.*	תָּקוּמוּ	תֵּבְשׁוּ	תְּקוֹמְמוּ	תְּקוֹמְמוּ	תְּקוֹמְמוּ	תָּקִימוּ	תּוּקְמוּ	תִּתְקוֹמְמוּ
2 pl. *f.* (תָּקוּמְנָה[1] / תָּקוּמֶינָה)	תָּקוּמְנָה[1] / תָּקוּמֶינָה	תֵּבֵשְׁנָה	תְּקוֹמֵמְנָה	תְּקוֹמֵמְנָה	תְּקוֹמַמְנָה	תָּקֵמְנָה[5]	תּוּקַמְנָה	תִּתְקוֹמֵמְנָה
1 pl.	נָקוּם*, —מָה	נֵבוֹשׁ, ־ֶה	נָקוֹם	נְקוֹמֵם, ־ֶמָּה	נְקוֹמֵם	נָקֵם† (ק)	נוּקַם	נִתְקוֹמֵם, ־ֶמָּה

[Pause-forms, § 245] [§ 245]

* The וֹ, on losing the Accent, becomes ָ (ŏ); thus, וַיָּקָם, וַיָּקָם־, וַיָּקָם, וַתָּקָם, etc. † For the ָ in וַיָּקָם־, וַיָּקָם, etc., see § 232 (ii.).

[1] As in תָּשַׁבְנָה (fr. שׁוּב, as well as תָּשֵׁבְנָה). See § 230. [2] Also הֲנַבְּתָּ, etc., § 242. [3] As in הַרִימוֹתָ, הֲרִימוֹתִי. הֲשִׁיבֹתָם, הֲשִׁבוֹתֶם. [4] As in תְּהִימֶינָה, analogous to תְּקוּמֶינָה in *Kal*. [5] תָּקִמְנָה Jer. xliv. 25. Also תְּהִימֶנָּה Mi. ii. 13, fr. הוּם; which is for תְּהִימֶינָה. [6] יָ in Pause.

[a] For the ע"י forms שִׂים, בְּשִׂים, etc., and Imper. שִׂים s. *m.* (שִׂימָה w. ה), שִׂימִי s. *f.*, שִׂימוּ 2 pl. *m.*, see § 223.

TABLE XXI. Variations when the 2nd & 3rd Rt.-letters are the same (כְּפוּלִים). [p. 180].

N.B.—(1) It will be understood that some words given here, as from סבב, are merely Paradigm-forms. (2) So for גדד.
(3) וֹ may occur where ◌ֹ is given below, and conversely. (4) Forms like those in Table XIV need not be given here.

(I.) Kal (of סבב.)	(II.) Niph.	(III.) Pĭ-êl.	(IV.) Pŭ-ăl.	(V.) Hiphîl.	(VI.) Hŏph-ăl.	(VII.) Hith. (of גדד)	
סָבֹב	הִסֵּב, הִסּוֹב	סֹבֵב	סֹבַב	הָסֵב		הִתְגֹּדֵד	Inf. Abs.
*סֹב[1] בְּ, כְּ, לְ, מִ, מֵ	הִסֵּב, בְּ, כְּ, לְ, מֵהִסֵּב	סֹבֵב, בְּ, כְּ, לְ, מְסֹבֵב	סֹבַב, בְּ, כְּ, לְ, מְסֹבָב	הָסֵב, בְּ, כְּ, לְ, מֵהָסֵב		(same.)	Constr. and w. ב כ ל מ
סָבְבוֹ,...	הִסַּבּוֹ,...	סֹבְבוֹ,...	סֹבַבוֹ,...	‡הָסַבּוֹ,...		הִתְגֹּדְדוֹ,...	W. Pron. Affs.
							Past.
†סַב, סָב	נָסַב,** ◌ֶב	סֹבֵב	סֹבַב	הֵסֵב, ◌ֵב	הוּסַב	הִתְגֹּדֵד	3 s. *m.*
†סָבָה	נָסַבָּה,§ ◌ֵבָה	סֹבְבָה	סֹבַבָה	הֵסֵבָּה	הוּסַבָּה	הִתְגֹּדְדָה	3 s. *f.*
סַבּוֹתָ	נְסַבֹּתָ	סֹבַבְתָּ	סֹבַבְתָּ	‡הֲסִבֹּתָ,§ הֲסִבֹּרָתָ & הֲתִלֹּתָ	הוּסַבֹּתָ	הִתְגֹּדַדְתָּ	2 s. *m.*
סַבּוֹת	נְסַבּוֹת	סֹבַבְתְּ	סֹבַבְתְּ	‡הֲסִבֹּת	הוּסַבֹּת	הִתְגֹּדַדְתְּ	2 s. *f.*
סַבּוֹתִי	נְסַבֹּתִי	סֹבַבְתִּי	סֹבַבְתִּי	‡הֲסִבֹּתִי §	הוּסַבֹּתִי	הִתְגֹּדַדְתִּי	1 s.
†סַבּוּ, סָבוּ:	נָסַבּוּ, ◌ֹבוּ	סֹבְבוּ	סֹבַבוּ	הֵסֵבּוּ, ◌ֵבוּ	הוּסַבּוּ	הִתְגֹּדְדוּ	3 pl.
סַבּוֹתֶם	נְסַבֹּתֶם	סֹבַבְתֶּם	סֹבַבְתֶּם	‡הֲסִבֹּתֶם §	הוּסַבֹּתֶם	הִתְגֹּדַדְתֶּם	2 pl. *m.*
סַבּוֹתֶן	נְסַבֹּתֶן	סֹבַבְתֶּן	סֹבַבְתֶּן	‡הֲסִבֹּתֶן	הוּסַבֹּתֶן	הִתְגֹּדַדְתֶּן	2 pl. *f.*
סַבּוֹנוּ	נְסַבֹּנוּ	סֹבַבְנוּ	סֹבַבְנוּ	‡הֲסִבֹּנוּ	הוּסַבֹּנוּ	הִתְגֹּדַדְנוּ	1 pl.
(Tab. XIV.)[2]	נָסָב, ◌ֶב (נָסֹב)	מְסֹבֵב	מְסֹבָב	מֵסֵב, ◌ֵב	מוּסָב	מִתְגֹּדֵד	Participles.
							Imperative.
*סֹב (גָּל, once?)	הִסַּב, ◌ֶב	סֹבֵב סֹבְבָה		הָסֵב ◌ֵבָּה, הָסֵבָּה		הִתְגֹּדֵד, ◌ֶדָּה	2 s. *m.*
*סֹבִּי, סָבִּי	הִסַּבִּי, ◌ִבִּי	סֹבְבִי		הָסֵבִּי		הִתְגֹּדְדִי	2 s. *f.*
*סֹבּוּ, סָבּוּ	הִסַּבּוּ, ◌ֹבּוּ	סֹבְבוּ		הָסֵבּוּ		הִתְגֹּדְדוּ	2 pl. *m.*
סֻבֶּינָה	הִסַּבֶּינָה	סֹבֵבְנָה		הָסֵבֶּינָה		הִתְגֹּדֵדְנָה	2 pl. *f.*

[See also iv. below.]

3 s. *m.*	יִפְקֹב, ־ֹב	יִסְגֹּב	יִסְגֹּב	יִסַּב, יִסֵּב, (־ֵיב also)	יוּסַב	‖
3 s. *f.*	תִּפְקֹב, ־ֹב	תִּסְגֹּב	תִּסְגֹּב	תִּסַּב, תִּסֵּב	תּוּסַב	
2 s. *m*	תִּפְקֹב, ־ֹב	תִּסְגֹּב	תִּסְגֹּב	תִּסַּב, תִּסֵּב	תּוּסַב	
2 s. *f.*	תִּפְקְבִי, ־ִבִי	תִּסְגְּבִי	תִּסְגְּבִי	תִּסַּבִּי, תִּסֵּבִי	תּוּסַבִּי	
1 s.	אֶפְקֹב,[9] ־ֹב	אֶסְגֹּב, אֶסְגְּבָה	אֶסְגֹּב	אָסֵּב, ־ֵבָּה, אַסֵּב	אוּסַב	
3 pl. *m.*	יִפְקְבוּ, ־ֹבוּ	יִסְגְּבוּ	יִסְגְּבוּ	יִסַּבּוּ, יִסֵּבּוּ ¶	יוּסַבּוּ	
3 pl. *f.*	תִּפְקֹבְנָה[10]	תִּסְגֹּבְנָה	תִּסְגֹּבְנָה	תִּסַּבֶּינָה, ־ֶנָּה	תּוּסַבֶּינָה	
2 pl. *m.*	תִּפְקְבוּ, ־ִבוּ	תִּסְגְּבוּ	תִּסְגְּבוּ	תִּסַּבּוּ, תִּסֵּבּוּ	תּוּסַבּוּ	
2 pl. *f.*	תִּפְקֹבְנָה[10]	תִּסְגֹּבְנָה	תִּסְגֹּבְנָה	תִּסַּבֶּינָה, ־ֶנָּה	תּוּסַבֶּינָה	
1 pl.	נִפְקֹב, ־ֹב	נִסְגֹּב, נִסְגְּבָה	נִסְגֹּב	נָסֵּב, ־ֵבָּה, נַסֵּב, (־ֵיב)	נוּסַב	

[See also iv. below.]

יִתְגַּדֵּד	‖
תִּתְגַּדֵּד	
תִּתְגַּדֵּד	
תִּתְגַּדְּדִי	
אֶתְגַּדֵּד, ־ְדָּה	
יִתְגַּדְּדוּ	
תִּתְגַּדֵּדְנָה	
תִּתְגַּדְּדוּ	
תִּתְגַּדֵּדְנָה	
נִתְגַּדֵּד, ־ְדָּה	

---

[1] Also (*α.*) w. ־ֶ, כְּשִׁשֵּׁךְ fr. לֵרֵד, שכך fr. רדד; (*β.*) w. וֹת—, as in חַנּוֹת fr. חנן. (*γ.*) The וּ-form, in לָבוּר fr. ברר, is borrowed from ע״י. [2] Also תָּם (once תֹּם, תָּם־) from תמם (תַּמָּה s. *f.*, and so חַתִּים pl. *m.* of חֹת fr. חתת, צָרִים pl. *m.* of צַר or צַר fr. צרר). [3] Also (יָרוֹן rare), תֵּקֶל, יָקֵל. [4] אֵיתָם (אֵיתָם Ps. xix. 14). [5] תְּסֻבֶּנָה (thus תְּרֻגְּנָה), תְּסֻבֶּנָה. [6] נָבְוָה with ה (for נָבְוָה); also נְבָלָה Gen. xi. 7 (for נִבְלָה). [7] With ה, נִדְמָה fr. דמם. [These words within the [ ] are merely *Paradigm-forms*, which may be said to be 'borrowed' from the פ״נ]. [8] נָבְקָה Is. xix. 3 (for נָבֻקָּה). [9] אִבַּף. [10] Also תְּמַיָּקְנָה, תְּצַיָּלְנָה; [תְּסֻבֶּנָה]. [11] Also יִפַּקֵּב, תִּפַּקֵּב, etc. (as in Nφ.).

* The ־ֹ is shortened into ־ָ (*δ*) when the Accent is removed from the ־ֹ; thus (*α.*) בְּרָךְ־ Inf. *Kal* w. בְּ; (*β.*) אָרֵה־ Imper. *K.* 2 s. *m.* with ה (for אֲרֵה, fr. ארר) and so in קָבָה־ Nu. xxii. 11& 17, for קָבְבָה fr. קבב. So also (*γ.*) in רָנְנִי 2 s. *f.*, רָנְנוּ 2 pl. *m.* fr. רנן; and (*δ.*) Fut. *K.* with וֹ Conversive וַיֹּסֶב 3 s. *m.*, וַתֹּסֶב 3 s. *f.*, וַנָּסֹב 1 pl.

† 1st Root-letter has ־ָ in Pause; thus, סֹב 3 s. *m.* Past *K.*, and רֻבּוּ 3 pl. Past *K.* fr. רבב *to be many*, etc.

‡ The ה has ־ַ before a Guttural; thus, הַחְלֵם (*i.e.* הָחֵל Inf., with ם־ *their m.*), הַחְלוֹתָ 2 s. *m.* Past, etc.

§ Or with ־ֲ for ־ַ, as in הַרְעֲתָ (or הָרַעְתָּ), הַרְעֲתֶם, for Compensation.

‖ Also סּ־, as in יְסֻבַּת 3 s. *m.* & יְסֻבְּהוּ (p. :הוּ־) 3 pl. *m.* fr. כתת [Cp. p. 357].

¶ Also יַכְּתְּוּ fr. כתת [Cp. p. 355].

** Rarely נָסֶב.

Note (i.) Compensation for a Dagesh Forte is sometimes made, as in סַבֹּתִי (like אָרוֹתִי) 1 s. Past *K.* fr. ארר, נָחַנְתְּ 2 s. *f.* *Nφ.* of חנן, etc. But (ii.) sometimes it is not made, especially before ח, as in שַׁחֹתִי fr. שׁחח, נְחַר fr. חרר, etc. (iii.) Dagesh Forte is sometimes dropped (cp. 6, above). So in הֵעָזָה fr. עזז, etc. (iv.) *Hθ.* Pause-forms have ־ָ, as in הִתְהַלָּלוּ Jer. xxv. 16, תִּשְׁתַּחֲוֶה Ps. xlii. 7, etc.

(v.) Fr. חתת, יֵחַת & תֵּחַת (p. :־ת), אֵחַת (w. ה, אֲחַתָּה), יְחַתּוּ & תֵּחַתּוּ (p. :־תוּ), (like יִסַּב etc., w. Compens. for D.) may be of *K.* or *Nφ.* Fut.

Some Notes on Table XXI.

(1). From Roots having the 2d and 3d letter the same, or (in other words) having their 2d Root-letter repeated as their 3d Root-letter, there are often forms which agree entirely with the forms given on pp. 58–73 [Comp. Exercise-book, Obs. XXI (on p. 180)]. Such forms need not be given in the Table of 'Variations.'

(2). When the 2d Root-letter is dropped (as is seen to be frequently the case in Tab. XXI), Dagesh-forte is put into the 3d Root-letter whenever this letter has a vowel as seen in the Table. This Dagesh implies the omitted 2d Root-letter.

(3). The Dagesh however cannot be put if the 2d & 3d Root-letter be one of the five letters which do not receive Dagesh. Compensation for this Dagesh is sometimes made (as seen in Note §).

*** The Roman Numerals xxix & xxx on the upper margin of this Table, and the Figures 42 & 43 on the lower margin of it, are the Numbers for the pages of this Table (XXI) among the Tables of the Exercise-book.

[So also of course in the case of the Roman Numerals xxvii & xxviii, and the Figures 40 & 41, on the upper and lower margin of the preceding Table (XX).]

(ז) Certain letters sometimes called 'Paragogic.'

The letter ה, mentioned on page 60 (Notes ii and iii) and elsewhere, above, is by some called 'Paragogic.'

So also the letter ה which is often found at the end of 2 s. *m.* Past forms (as in חָשַׁבְתָּה 2 s. *m.* Past Kal of חָשַׁב, אָמַצְתָּה 2 s. *m.* Past Pĭ-êl of אָמַץ, and many others),—and sometimes at the end of some other forms. Comp. Exerc.-bk., page 82.

So also the letter ן which is found sometimes at the end of Future forms ending in נ on pages 59, 61, 63, etc. (*i.e.* the 3 pl. *m.* & 2 pl. *m.*); and also, but rarely, at the end of the 2 s. *f.* ending in ִי—. [Exercise-book, §§ 145 & 146, pages 88 & 89.]

And so also the letter ן which is sometimes, but rarely, found at the end of the 3 pl. Past [*ib.* p. 82 (iv. *β*)].

So also the letter י [*ib.* p. 84 (*ϵ*)], and the letter א [*ib.* p. 82 (iv. *α*)].

(ח) Note on 'Pause'-forms of Verbs.

We have hitherto abstained from dwelling at all upon 'Pause-forms' in these pages. It may be well to ask for a little attention now to some 'Pause'-forms of Verbs—in this brief 'Note.'

As said in § 41 above, "The Pause-form of a word is a form of it in which the word is more or less changed from its natural state by reason of the Stop or Pause."

The chief changes are

(i) The lengthening of a Short-vowel into the corresponding Long one,—as ַ into ָ;

(ii) The replacing Shva by a Vowel.

N.B. (*a*) It is important to observe that in Verb-forms it is specially the Second Root-letter of which the Vowel, or the Shva,—as the case may be,—is liable to this change.

N.B. (*b*) The 2 pl. *m.* and the 2 pl. *f.* of all PAST-TENSES, in all Voices, have the Tone-accent on the LAST SYLLABLE always and are UNCHANGED IN PAUSE.

(*c*) As the Student knows already,—Any CLOSED syllable with a LONG-vowel therein is the TONE-SYLLABLE of that word [Comp. § 55, 8 (i & ii), p. 26].

We will give now the Past-Tense KAL as each of the words is in Pause,—(*a*) the פָּעַל form, (*β*) the פָּעַל form, (*γ*) the פָּעַל form. The letter "p," to the left of a word, stands for the expression 'Pause-form.' And any one of these words here WITHOUT THE "p" is the SAME IN FORM AS WHEN IT IS NOT IN PAUSE. We will use '*Silluk*' [§ 39 (1)] as the Pause-accent. The Student should compare the forms given here with the corresponding forms given on pages 58, 76, & 78.

PAST-TENSE FORMS (KAL), IN PAUSE.

(*γ*) פָּעַל	(*β*) פָּעַל	(*a*) פָּעַל	
(see page 78)	(see page 76)	(see page 58)	
יָכַל׃	חָפַץ׃	p. פָּקַד׃	3 s.m.
p. יָכְלָה׃	p. חָפְצָה׃	p. פָּקְדָה׃	3 s.f.
יָכַלְתָּ׃	p. חָפַצְתָּ׃	p. פָּקַדְתָּ׃	2 s.m.
יָכַלְתְּ׃	p. חָפַצְתְּ׃	p. פָּקַדְתְּ׃	2 s.f.
יָכַלְתִּי׃	p. חָפַצְתִּי׃	p. פָּקַדְתִּי׃	1 s.
p. יָכְלוּ׃	p. חָפְצוּ׃	p. פָּקְדוּ׃	3 pl. (m. or f.)
יְכַלְתֶּם׃	חֲפַצְתֶּם׃	פְּקַדְתֶּם׃	2 pl.m.
יְכַלְתֶּן׃	חֲפַצְתֶּן׃	פְּקַדְתֶּן׃	2 pl. f.
p. יָכַלְנוּ׃	p. חָפַצְנוּ׃	p. פָּקַדְנוּ׃	1 pl.

The Student will have no difficulty about the Pause-forms when the Pause-vowel is in place of a SHORT-VOWEL,—as the ָ in (*a*) & (*β*) above, in place of the ַ of the corresponding

forms on pages 58 & 76. But he may be glad to have some guidance with regard to the choice of PAUSE-VOWEL WHICH IS TO REPLACE A SHVA. He sees that here,

In (*β*), חָפְצָה is the Pause-form of חָפְצָה (3 s.*f.* on p. 76), and
חָפְצוּ is the Pause-form of חָפְצוּ (3 pl. on p. 76);
i.e. that ָ, the LONG-VOWEL of the 2d Root-letter in חָפֵץ (3 s.*m.*) the FIRST WORD IN THE SET on page 76, is the Pause-vowel in place of a SHVA to the 2d Root-letter elsewhere in this set.

So he sees that,

In (*γ*), יְכֹלָה is the Pause-form of יְכֹלָה (3 s.*f.* on p. 78), and
יָכְלוּ is the Pause-form of יָכְלוּ (3 pl. on page 78);
i.e. that ֹ, the LONG-vowel of the 2d Root-letter in יָכֹל (3 s.*m.*) the FIRST WORD IN THE SET on page 78, is the Pause-vowel in place of a SHVA to the 2d Root-letter elsewhere in this set.

Also he sees that,

In (*a*), פָּקְדָה is the Pause-form of פָּקְדָה (3 s.*f.* on p. 58), and
פָּקְדוּ is the Pause-form of פָּקְדוּ (3 pl. on page 58);
i.e. that ָ, the PAUSE-VOWEL IN PLACE OF the ַ of פָּקַד 3 s.*m.* the FIRST WORD IN THE SET on page 58, is the Pause-vowel in place of a SHVA elsewhere in this set.

It may be well to illustrate the matter a little further, by means of the FUTURE KAL forms.

What is the PAUSE-VOWEL to be given to the 2d Root-letter in place of the SHVA of the ק in the FUTURE forms תִּפְקְדִי 2 s.*f.*, and יִפְקְדוּ 3 pl.*m.*, and תִּפְקְדוּ 2 pl.*m.*, on page 59?

It is seen that in the first word of the set there (*i.e.* in the 3 s.*m.* of the Future) the 2d Root-letter has ֹ. This ֹ is the Pause-vowel required. And so the 2 s.*f.* PAUSE-form is תִּפְקֹדִי׃, the 3 pl. *m.* PAUSE-form is יִפְקֹדוּ׃, and the 2 pl. *m.* PAUSE-form is תִּפְקֹדוּ׃.

Again what is the PAUSE-VOWEL to be given to the 2d Root-letter in place of the SHVA of the ב in the Future forms תִּלְבְּשִׁי 2 s.*f.*, and יִלְבְּשׁוּ 3 pl. *m.*, and תִּלְבְּשׁוּ 2 pl. *m.*, on page 61?

It is seen that in the first word of the set there (*i.e.* in the 3 s.*m.* of the Future) the 2d Root-letter has ־ָ. This ־ָ would in Pause be lengthened into ־ָׄ. This ־ָׄ is the Pause-vowel required. And so the 2 s.*f.* PAUSE-form here is תִּלְבְּשִׁי׃, the 3 pl. *m.* PAUSE-form is יִלְבְּשׁוּ׃, and the 2 pl. *m.* PAUSE-form is תִּלְבְּשׁוּ׃.

These explanatory remarks will, it is hoped, sufficiently illustrate the following Great GENERAL RULES (given, with examples, on pages 110 & 111 of the Exercise-book), *viz.*

I. When the 2d Root-letter has a Vowel,

(*a*) if that Vowel be LONG, the word is generally unchanged in Pause,

(*β*) if that Vowel be SHORT, this SHORT-vowel is generally lengthened into the corresponding Long-vowel.

[For some exceptions, and for the EUPHONIC ־ָ sometimes in place of a ־ָׄ, we must be content to refer to the Exercise-book (page 110 & Notes).]

II. When the 2d Root-letter has Shva, a Vowel is generally given to it in Pause. And this Vowel is generally the same as either

(i) the Vowel which the 2d Root-letter HAS IN THE FIRST word of the Tense or set, or

(ii) the Vowel which the 2d Root-letter TAKES in PAUSE, in the FIRST word of the Tense or set.

[See also page 111 of the Exercise-book.]

In the case of Imperative forms, the 2 s.*m.* is the FIRST WORD OF THE SET. Therefore

(i) Of the 2 s.*f.* & 2 pl. *m.* of the Imper. KAL forms on page 59, the Pause-forms are פָּקְדִי׃ 2 s.*f.* & פָּקְדוּ׃ 2 pl. *m.* For,

Obs. The ־ָ under the פ of פָּקְדִי & פָּקְדוּ on page 59 is merely a 'SLIGHT'-vowel [see Exerc.-bk., page 86 (Obs.)], and the Vowel-form is of course dropped and REPLACED BY SHVA when the next letter has a Vowel—as it has in Pause. And the

Pause-vowel is ֣ here, because the 2d Root-letter has ֣ in the 2 s.*m.* form פָּקַד (see page 59).—Similarly

(ii) of לְבַשִׁי 2 s.*f.* & לְבָשׁוּ 2 pl. *m.*, of the Imper. KAL forms on page 61, the Pause-forms are לְבָשִׁי׃ 2 s.*f.* & לְבָשׁוּ׃ 2 pl. *m.* For the '*Slight*'-vowel ֵ is as before dropped and REPLACED BY SHVA when the next letter has a Vowel—as it has in Pause. And the Pause-vowel is ֶ here, because the first word of the set (page 61) is לְבַשׁ the ַ of which would be lengthened into ֶ in Pause.

This is so very important a matter that it may be well to give a few more examples of it here.

(*a*) Of אֶעֱמְדָה 1 s. (with ה) of the Fut. KAL on page 80, the Pause-form is אֶעֱמְדָה׃, the 'Slight'-vowel of the 1st Root-letter being replaced by ֱ when the next letter has a Vowel. And so the Pause-forms of the 2 s.*f.* & 2 pl. *m.* (on page 80) are תַּעֲמְדִי׃ 2 s.*f.* & תַּעֲמְדוּ׃ 2 pl. *m.*

(*b*) So אֶעֱרְבָה׃ is Pause-form of the 1 s. (with ה) of the Fut. KAL on page 81; and תֶּעֱרְבוּ׃ of the 2 pl. *m.* there.

(*c*) And so תֶּאֱהֲבוּ׃ is Pause-form of תֶּאֱהֲבוּ 2 pl. *m.* Future KAL like תֶּאֱמְצוּ 2 pl. *m.* on page 94; and this last Pause-form, with the ן (by some called 'Paragogic') of page 103, becomes תֶּאֱהֲבוּן׃.

N.B. PAUSE-FORMS are sometimes used WHEN NOT IN PAUSE. And thus we find this last word תֶּאֱהֲבוּן used as 2 pl. *m.* Fut. Kal from אהב (with ן), a 'PAUSE-FORM NOT IN PAUSE,' in Ps. iv. 3.

(ט) PRONOUN-AFFIXES ADDED TO VERB-FORMS.

Pronoun-Affixes may be attached to Verb-forms, to represent OBJECTIVE PRONOUNS,—and also sometimes where, in English, a Preposition or some other word may be required.

Many Verb-forms undergo some change on receiving such Affixes. See Exercise-book, Obs. XXXIII–L [on pp. 208-212], and Tabs. XXIV–XXXI [on pp. xxxv-xlvi of Tabs.].

(ו) Notes on 'Noun-forms.'

On page 56 we gave the Declension of a Masculine Noun with Pronoun-Affixes. There the purpose was to exemplify the Affix-forms, and therefore a Noun was chosen which remains unchanged in form when the Affixes are attached. So the Feminine Noun given on page 57 remains unchanged except as regards the Feminine ending ה־. It may be well to give here a few brief remarks on Noun-forms themselves.

There are in Hebrew not only Singular and Plural forms, as on pages 56 & 57, but also a Dual form for which the special ending is ־ַיִם (thus, from יָד *a hand*, Dual יָדַיִם *hands*). The Dual may be said to be chiefly used as a special Plural (if one may say so) for things 'double' or 'in pairs' (Comp. Exerc.-book, page 32). And besides the Feminine Singular ending ה־ (page 57), there is also the ending ת־ ־ (in Pause ת־ ־), and ת־ ־ (in Pause ת־ ־), and the endings וֹת־, ־ֵית.

The number of Various forms of Nouns in the Singular is very great, and many of them undergo more or less change of Vocalisation both when 'in Construction,' and on taking the Plural form, and on receiving 'Pronoun-Affixes.' Practically the Student will doubtless find the help of his Dictionary more available to him than any treatment of the subject here could be. [Probably the multitude of forms would be utterly confusing to him at present.]* We may give here a few leading 'Declensions'—as they may be called.

---

* It is, however, a very interesting subject, though it may seem to be very dry perhaps to many, and it is certainly abstruse, and in some parts rather intricate. The present writer is somewhat fond of it, and would like to enter upon it here if he might; and he fancies that he could offer an attempt at arrangement involving some little improvement upon the various 'Methods of Classification' (if such they can be called) which have been adopted by various writers on the subject. [Some writers on Hebrew Grammar simply pass the subject by almost, or wholly, unnoticed.] It is one of those subjects which a public-spirited Journal might admit to its pages,—if not unwilling to give some little space to matter which only very few would know to be useful, and which many (it is to be feared) would consider tedious as well as dry and difficult.

I. (*a*) The פְּעָל form. Take, for example, דָּבָר *a word* [Exerc.-book, Tab. IX]. [(¯) marks TONE-SYLLABLES here.]

SINGULAR דָּבָר *a word**, 'i.c.'† דְּבַר *word of*;—

my word	דְּבָרִי	*thy* (*m.*) *word*	דְּבָרְךָ[1]	*his word*	דְּבָרוֹ
		thy (*f.*) *word*	דְּבָרֵךְ	*her word*	דְּבָרָהּ
our word	דְּבָרֵנוּ	*your* (*m.*) *word*	דְּבַרְכֶם	*their* (*m.*) *word*	דְּבָרָם
		your (*f.*) *word*	דְּבַרְכֶן	*their* (*f.*) *word*	דְּבָרָן

PLURAL דְּבָרִים *words*, 'i.c.'† דִּבְרֵי *words of*;—

my words	דִּבְרַי[3]	*thy* (*m.*) *words*	דְּבָרֶיךָ	*his words*	דְּבָרָיו
		thy (*f.*) *words*	דְּבָרַיִךְ[2]	*her words*	דְּבָרֶיהָ
our words	דִּבְרֵינוּ	*your* (*m.*) *words*	דְּבְרֵיכֶם	*their* (*m.*) *words*	דְּבְרֵיהֶם
		your (*f.*) *words*	דְּבְרֵיכֶן	*their* (*f.*) *words*	דְּבְרֵיהֶן

(*β*) The corresponding Feminine form פְּעָלָה. Take, for example, צְדָקָה *righteousness* [Exerc.-bk., App^{x} (C) to Tab. IX].

SINGULAR צְדָקָה *righteousness*, 'i.c.' צִדְקַת *righteousness of*.

my r.	צִדְקָתִי	*thy* (*m.*) *r.*	צִדְקָתְךָ[1]	*his right*^{s}.	צִדְקָתוֹ
		thy (*f.*) *r.*	צִדְקָתֵךְ	*her right*^{s}.	צִדְקָתָהּ
our r.	צִדְקָתֵנוּ	*your* (*m.*) *r.*	צִדְקַתְכֶם	*their* (*m.*) *r.*	צִדְקָתָם
		your (*f.*) *r.*	צִדְקַתְכֶן	*their* (*f.*) *r.*	צִדְקָתָן

PLURAL צְדָקוֹת *righteousnesses*, 'i.c.' צִדְקוֹת *righteousnesses of*.

my r.	צִדְקֹתַי[3]	*thy* (*m.*) *r.*	צִדְקֹתֶיךָ	*his r.*	צִדְקֹתָיו
		thy (*f.*) *r.*	צִדְקֹתַיִךְ[2]	*her r.*	צִדְקֹתֶיהָ
our r.	צִדְקֹתֵינוּ	*your* (*m.*) *r.*	צִדְקֹתֵיכֶם	*their* (*m.*) *r.*	צִדְקֹתָם or צִדְקֹתֵיהֶם
		your (*f.*) *r.*	צִדְקֹתֵיכֶן	*their* (*f.*) *r.*	צִדְקֹתָן or צִדְקֹתֵיהֶן

* Also *a thing*. † See Note * on p. 56.

[1] In Pause :דְּךָ¯. [2] In Pause :דַיִךְ¯. [3] In Pause :דַי¯.

[Obs. (*a*) The ־ֲ under the צ [in the 'Construct' forms of (*β*) and in the forms 'with Pron.-Affixes'] is a 'SLIGHT'-Vowel, which replaces the ־ֲ of the צ when the next letter has ־ֲ (see § 56 above).

(*b*) For Great RULES respecting 'Construct' forms, *viz.* that they

(i) DROP the Vowel NEXT BEFORE THE ACCENTED VOWEL of a word (if it CAN BE SO DROPPED),

(ii) Shorten generally ־ָ (in a closed final syllable) into ־ַ,

(iii) Replace ־ֳ sometimes by ־ֲ, etc.,

(iv) Replace the ending הָ by הַ,

(v) Replace the ending הָ by תַ,

(vi) Retain UNCHANGED a יִ (EXCEPT in the last syllable of the Plural (*m.*) form), — also וֹ (or וּ), and וּ,—

(vii) Remain the same (without change) in the case of certain forms פֶּעֶל & פַּעַל & פֶּעֶל, פֹּעַל & פֹּעַל, etc.,

(viii) Change the forms פָּוַל into פּוֹל, and פֶּיַל into פֵּל,

(ix) Change the Plural ending יִם into ִי, and the Dual יִם also into ִי,

we may refer to the Exercise-book [§ 56, pp. 35 & 36, where examples are given in illustration of the Rules]. Also,

(A) For the very important RULE that

The Vowel NEXT BUT ONE BEFORE (or THIRD FROM) the ACCENTED VOWEL of a word is generally dropped (if it CAN BE so dropped) when the word is increased in length by the appendage of an additional syllable,—

And (B) For explanations of some FORMS in accordance with this RULE,—

we may refer to the Exerc.-book (§ 59, pp. 37 & 38).]

N.B. (i) Some Nouns which are apparently of the form פָּעָל are not so really and do not belong to the Declension in I (*a*) at all. For instance, חָרָשׁ *a smith* or *artificer*, and פָּרָשׁ *a horseman*, belong to a Class of forms having DAGESH F. IN THEIR 2d ROOT-LETTER (such as גַּנָּב *a thief*), and the ָ of their 1st Root-letter stands in the place of '◌ָ FOLLOWED BY DAGESH.' Such a ָ, in place of '◌ָ followed by Dagesh,' is not dropped* like that of the 1st Root-letter in I (*a*) [on page 109], but remains unchanged. Thus the Construct form of חָרָשׁ is חָרַשׁ, and the Plural is חָרָשִׁים; and so the Plural of פָּרָשׁ is פָּרָשִׁים;—etc.

(ii) Nouns of פָּעָל form as above are *mĭ-l'rā* i.e. '*accented on the last syllable*' [Note (*) on page 17 above]. There are several other Classes of forms *mĭ-l'rā*. There are also several Classes of forms *mī-l'êl* i.e. '*accented on the penultima*' [Note (†) on page 17 above],—thus the forms פָּעָל (or פָּעַל or פְּעָל), פֶּעָל (or פֶּעַל), and פֹּעָל or פְּעֹל).

(iii) The FORMS OF THE PLURAL are the same in (II.) as in (I.).

II. (*a*) The פָּעָל form. Take, for example מֶלֶךְ *a king*.

SINGULAR מֶלֶךְ *a king*, 'i.c.' the same (*viz.*) מֶלֶךְ *king of*.

my king	מַלְכִּי	*thy* (*m.*) *king*	מַלְכְּךָ[1]	*his king*	מַלְכּוֹ
		thy (*f.*) *king*	מַלְכֵּךְ	*her king*	מַלְכָּהּ
our king	מַלְכֵּנוּ	*your* (*m.*) *king*	מַלְכְּכֶם	*their* (*m.*) *k.*	מַלְכָּם
		your (*f.*) *king*	מַלְכְּכֶן	*their* (*f.*) *k.*	מַלְכָּן

PLURAL מְלָכִים *kings*, 'i.c.' מַלְכֵי *kings of*.

my kings	מְלָכַי[3]	*thy* (*m.*) *kings*	מְלָכֶיךָ	*his kings*	מְלָכָיו
		thy (*f.*) *kings*	מְלָכַיִךְ[2]	*her kings*	מְלָכֶיהָ
our kings	מְלָכֵינוּ	*your* (*m.*) *kings*	מַלְכֵיכֶם	*their* (*m.*) *k.*	מַלְכֵיהֶם
		your (*f.*) *kings*	מַלְכֵיכֶן	*their* (*f.*) *k.*	מַלְכֵיהֶן

[Tab. X. 1.]

Obs. In these PLURAL forms the מ has ָ; EXCEPT WHEN THE

* See Exercise-book § 55 (*β*) [page 34].

[1] In Pause : ◌ָךָ. [2] In Pause : ◌ַיִךְ. [3] In Pause : ◌ָי

NEXT LETTER HAS ־, in which case the מ takes a 'SLIGHT'-vowel (as said in § 56). The 'SLIGHT'-vowel here is ־ (*i.e.* the *Declension*-vowel* of the Singular).

(*β*) The corresponding Feminine form פַּעְלָה. Take, for example, מַלְכָּה *a queen.*

SINGULAR מַלְכָּה *a queen,* 'i.c.' מַלְכַת *queen of.*

my qu. מַלְכָּתִי	*thy (m.) queen*	מַלְכָּתְךָ[1]	*his queen*	מַלְכָּתוֹ
	thy (f.) queen	מַלְכָּתֵךְ	*her queen*	מַלְכָּתָהּ
our qu. מַלְכָּתֵנוּ	*your (m.) qu.*	מַלְכַּתְכֶם	*their (m.) qu.*	מַלְכָּתָם
	your (f.) qu.	מַלְכַּתְכֶן	*their (f.) qu.*	מַלְכָּתָן

PLURAL מְלָכוֹת *queens,* 'i.c.' מַלְכוֹת *queens of.*

my qu. מַלְכֹתַי[3]	*thy (m.) qu.*	מַלְכֹתֶיךָ	*his queens*	מַלְכֹתָיו
	thy (f.) qu.	מַלְכֹתַיִךְ[2]	*her queens*	מַלְכֹתֶיהָ
our qu. מַלְכֹתֵינוּ	*your (m.) qu.*	מַלְכֹתֵיכֶם	*their (m.) qu.*	מַלְכֹתָם or מַלְכֹתֵיהֶם
	your (f.) qu.	מַלְכֹתֵיכֶן	*their (f.) qu.*	מַלְכֹתָן or מַלְכֹתֵיהֶן

[Tab. XII. 1.]

Obs. In the PLURAL here also the מ has ־; EXCEPT WHEN THE NEXT LETTER has ־, in which case the מ takes a 'SLIGHT'-vowel (as in § 56). The 'SLIGHT'-vowel here is ־ (*i.e.* the Decl.-Vowel in II. (*a*), or the Vowel of the מ in the Singular מַלְכָּה).

(*γ*) Some Nouns of the form פֶּעֶל (and N.B. the פֶּעַל form has the same Declension) have ־, and some have ־,† in the place of the ־ of the 1st Root-letter in (II, *a*). Thus,

---

* This is so GENERALLY. For some 'Variations' see 'Note IV. (2)' Tab. X. on [page x* of Tables in Exercise-book].

† This is specially so when the 1st Root-letter is ח, as in (ii) on page 113.

[1] In Pause ־ךָ. [2] In Pause ־יִךְ. [3] In Pause ־ַי.

(i) From נֶדֶר or נֵדֶר *a vow* ('i.c.' the same) the forms are

Singular	נִדְרִי,	נִדְרֵךְ[1] (נִדְרֵךְ),	נִדְרוֹ (נִדְרֵהּ),
נֶדֶר or נֵדֶר	נִדְרֵנוּ.	נִדְרְכֶן (נִדְרְכֶם),	נִדְרְכֶם (נִדְרְכֶן),
Plural.	נִדְרַי,	נִדְרַיִךְ (נִדְרַיִךְ[2]),	נִדְרַיו (נִדְרַיהּ),
נְדָרִים (i.c. נִדְרֵי)	נִדְרֵינוּ.	נִדְרֵיכֶן (נִדְרֵיכֶם),	נִדְרֵיהֶן (נִדְרֵיהֶם),

So סֵפֶר *a book*, gives סִפְרוֹ, סִפְרֵךְ etc.

(ii) From חֵלֶק *a part* or *portion* (i.c. the same) the forms are

Singular	חֶלְקִי,	חֶלְקֵךְ[1] (חֶלְקֵךְ),	חֶלְקוֹ (חֶלְקֵהּ),
חֵלֶק	חֶלְקֵנוּ.	חֶלְקְכֶן (חֶלְקְכֶם),	חֶלְקְכֶם (חֶלְקְכֶן),
Plural	חֲלָקַי,	חֲלָקַיִךְ (חֲלָקַיִךְ[2]),	חֲלָקָיו (חֲלָקֶיהּ),
חֲלָקִים (i.c. חֶלְקֵי)	חֲלָקֵינוּ.	חֶלְקֵיכֶן (חֶלְקֵיכֶם),	חֶלְקֵיהֶן (חֶלְקֵיהֶם),

(iii) So also there is sometimes ־, and sometimes ־, in place of the ־ of 1st Root-letter in (*β*)—*i.e.* in the Feminine 'Form and Declension' on page 112.—Thus, in the forms פִּעֲלָה and פְּעֶלָה, and the corresponding Declensions, as in (a) & (b) following, *viz.*

(a) From שִׁפְחָה *a woman-servant* (i.c. שִׁפְחַת) the forms are

In the Singular, שִׁפְחָתוֹ & שִׁפְחָתֵךְ, etc.; and

In the Plural (שִׁפָחוֹת, i.c. שִׁפְחוֹת), שִׁפְחֹתָיו & שִׁפְחֹתַיִךְ etc.

(b) From חֶלְקָה *a portion, a field,* (i.c. חֶלְקַת), the forms are

In the Singular, חֶלְקָתוֹ & חֶלְקָתֵךְ etc.; and

In the Plural (חֲלָקוֹת, i.c. חֶלְקוֹת), חֶלְקֹתָיו etc.

---

[1] In Pause: ־ֵךְ. [2] In Pause: ־ַיִךְ. [3] In Pause: ־ָי.

III. (*a*) The פְּעָל form. Take, for example, חֹדֶשׁ *a month.*

SINGULAR חֹדֶשׁ *a month,* 'i.c.' the same (*viz.* חֹדֶשׁ *month of*).

my month	חָדְשִׁי	*thy (m.) month*	חָדְשְׁךָ[1]	*his month*	חָדְשׁוֹ
		thy (f.) month	חָדְשֵׁךְ	*her month*	חָדְשָׁהּ
our month	חָדְשֵׁנוּ	*your (m.) month*	חָדְשְׁכֶם	*their (m.) month*	חָדְשָׁם
		your (f.) month	חָדְשְׁכֶן	*their (f.) month*	חָדְשָׁן

PLURAL חֳדָשִׁים *months,* 'i.c.' חָדְשֵׁי* *months of.*

my months	חָדְשַׁי[3]	*thy (m.) months*	חָדְשֶׁיךָ	*his months*	חָדְשָׁיו
		thy (f.) months	חָדְשַׁיִךְ[2]	*her months*	חָדְשֶׁיהָ
our months	חָדְשֵׁינוּ	*your (m.) m.*	חָדְשֵׁיכֶם*	*their (m.) m.*	חָדְשֵׁיהֶם*
		your (f.) m.	חָדְשֵׁיכֶן*	*their (f.) m.*	חָדְשֵׁיהֶן*

[Comp. Tab. XI.]

(*β*) The corresponding FEMININE form is פְּעֻלָה. Take, for example, חָרְבָּה *a desolation.*

SINGULAR חָרְבָּה *a desolation,* 'i.c.' חָרְבַּת *desolation of.*

my d.	חָרְבָּתִי*	*thy (m) d.*	חָרְבָּתְךָ* [1]	*his desol.*	חָרְבָּתוֹ*
		thy (f.) d.	חָרְבָּתֵךְ*	*her desol.*	חָרְבָּתָהּ*
our d.	חָרְבָּתֵנוּ*	*your (m.) d.*	חָרְבַּתְכֶם*	*their (m.) d.*	חָרְבָּתָם*
		your (f.) d.	חָרְבַּתְכֶן*	*their (f.) d.*	חָרְבָּתָן*

PLURAL חָרְבוֹת *desolations,* 'i.c.' חָרְבוֹת*.

my d.	חָרְבֹתַי*[3]	*thy (m.) d.*	חָרְבֹתֶיךָ*	*his d.*	חָרְבֹתָיו*
		thy (f.) d.	חָרְבֹתַיִךְ*[2]	*her d.*	חָרְבֹתֶיהָ*
our d.	חָרְבֹתֵינוּ*	*your (m.) d.*	חָרְבֹתֵיכֶם*	*their (m.) d.*	חָרְבֹתָם* or חָרְבֹתֵיהֶם*
		your (f.) d.	חָרְבֹתֵיכֶן*	*their (f.) d.*	חָרְבֹתָן* or חָרְבֹתֵיהֶן*

* The ֻ under the 1st Root-letter here is *ŏ*.

[1] In Pause :חָדְךָ. [2] In Pause :חָדַיִךְ. [3] In Pause :חָדַי.

[Obs. (*a*) It may be useful to designate as an '*ă*-Declension' the Declension-form פָּעָל, פַּעֲלָו, etc., in (II, *a*) on p. 111;—and as an '*ĕ*-Declension' the Declension-form פֶּעָל, פְּעָלָו, etc. in (II, *γ*. ii); and as an '*ĭ*-Declension' the Declension-form פֶּעָל or פִּעָל, פְּעָלָו, etc., in (II, *γ*. i);—and as an '*ŏ*-Declension' the Decl.-form פֹּעָל, פְּעָלָו, etc., (the ֹ of the 'פ' being *ŏ*), in (III, *a*).

(*b*) There may be ֵ in place of the ֶ of פֶּעָל, and ֵ ֵ & ֵ ֵ in place of the ֶ ֶ of פֶּעָל, by reason of one of the letters ה ח ע,—as in זֶרַע *seed* (which has the 'ֵ' or '*ă*-Decl.' זַרְעָו, etc.), לֶקַח *doctrine* (which has the 'ֵ' or '*ĭ*-Decl.' לִקְחָו, etc.), נַעַר *a boy* (which has the 'ֵ' or '*ă*-Decl.' נַעֲרָו, נַעֲרֶךָ, etc.), שַׁחַר *dawn* (which has the 'ֵ' or '*ă*-Decl.' שַׁחֲרָו, etc.), גֹּבַהּ *height* (which has the '*ŏ*-Decl.' גָּבְהָו, etc.), פֹּעַל *work* (which has the '*ŏ*-Decl.' פָּעֳלָךְ, פָּעֳלָו, etc.).

(*c*) The *ŏ*-Declension may be said to include what might be called an *ŭ*-Declension, inasmuch as a few Nouns of פֹּעֶל (or פֹּעַל) form have Decl.-forms with ֻ as, for instance, קֻמְצוֹ from קֹמֶץ. See also the latter part of Note (*) on Tab. XI.

(*d*) We may perhaps mention here that some Nouns of פֹּעֶל (or פֹּעַל) form take ֻ *ŏ* under the 1st Root-letter in their PLURAL forms (and some take ֻ under a NON-Guttural even). Thus, from קֹדֶשׁ, we have the Plural form קֳדָשִׁים (and קֳ in the same with ה prefixed), etc. See also Note (†) on Tab. XI. —See Note (§) on Tab. XI for forms from אֹהֶל, Plural אֳהָלִים & אֳהָלִים.

(*e*) Some Nouns, although not having ה_ or any other Feminine ending in the Singular, have the Feminine וֹת_ (or ת_) form of Plural. Thus צָבָא *a host* has the Feminine-Plural form צְבָאוֹת *hosts*, and so אֶרֶץ *earth* or *a land* has Plural אַרְצוֹת *lands*, גֹּרֶן *a threshing-floor* has Plu. גֳּרָנוֹת *threshing-floors*, etc.—Such Plurals are declined like צַדִּקוֹת in (*β*) page 109.

* The Vowel of the 2d Root-letter is a 'SLIGHT'-Vowel in place of the Compound-Shva, because the 3d Root-letter here has Shva (§ 56).

(*f*) Some Feminine Nouns have the Masc. form of Plural. Thus, דְּבוֹרָה *a bee* has the Plural דְּבוֹרִים *bees*. And

(*g*) Some Nouns have both forms of Plural (Exerc.-bk. § 45).]

The following little Table may be useful—exhibiting the sameness of PLURAL form in the case of several Classes of SINGULAR forms [(A) Masc., (B) Fem.]:—

(A) MASCULINE FORMS.

PLURAL.	SINGULAR.	
פְּעָלִים . . . ,	[as in I (*a*) page 109] פָּעַל	(I)
	פֶּעֶל (or פֶּעַל, or פַּעַל)	(II)
	פֶּעֶל (or פֶּעַל)	
	פְּעֹל (or פְּעַל)	*(III)

(B) FEMININE FORMS.

PLURAL.	SINGULAR.	
פְּעָלוֹת . . . ,	פְּעָלָה (& פְּעֶלֶת)	(I)
	פַּעֲלָה (or פַּעֲלָה)	†(II)
	פֶּעֱלָה	
	פְּעֻלָה	
	‡פְּעָלָה (& ‡פְּעָלָה)	†(III)

* For some little 'Variations' in Plural forms of these see above [Note (*d*) on page 115],—also Tab. XI. (Notes ‡ & §).

† See Exerc.-book § 66 & 67 [page 40], and § 68 [page 41].

‡ The — of the 1st Root-letter here is ŏ.

DUAL forms of Nouns in I, II, III,—on pp. 109, 111, 114.

As remarked above (page 108) some Nouns have a Dual form, for which the special ending is ־ַיִם[1].

(*a*) The Dual of a פָּעָל form is פְּעָלַיִם[1]. Thus,

כָּנָף *a wing*, DUAL כְּנָפַיִם[1] *wings*, 'i.c.' כַּנְפֵי; and, w. Pron.-Affs.,

my wings	כְּנָפַי[3]	*thy (m.) wings*	כְּנָפֶיךָ	*his wings*	כְּנָפָיו
		thy (f.) wings	כְּנָפַיִךְ[2]	*her wings*	כְּנָפֶיהָ
our wings	כְּנָפֵינוּ	*your (m.) w.*	כַּנְפֵיכֶם	*their (m.) w.*	כַּנְפֵיהֶם
		your (f.) w.	כַּנְפֵיכֶן	*their (f.) w.*	כַּנְפֵיהֶן

(*β*) The Dual of a פֶּעֶל or פַּעַל form is פַּעֲלַיִם[1] or פַּעֲ. Thus,

רֶגֶל *a foot*, DUAL רַגְלַיִם[1] *feet*, 'i.c.' רַגְלֵי; and, with Pron.-Affs.,

my feet	רַגְלַי[3]	*thy (m.) feet*	רַגְלֶיךָ	*his feet*	רַגְלָיו
		thy (f.) feet	רַגְלַיִךְ[2]	*her feet*	רַגְלֶיהָ
our feet	רַגְלֵינוּ	*your (m.) feet*	רַגְלֵיכֶם	*their (m.) feet*	רַגְלֵיהֶם
		your (f.) feet	רַגְלֵיכֶן	*their (f.) feet*	רַגְלֵיהֶן

(*γ*) The Dual of a פֶּעֶל or פַּעַל form is פְּעָלַיִם* or פַּעֲ*. Thus,

חֹפֶן *a fist*, DUAL חָפְנַיִם* *fists*, 'i.c.' חָפְנֵי*; and, w. Pron.-Affs.,

חָפְנַי[3], חָפְנֶיךָ (חָפְנַיִךְ[2]), חָפְנָיו (חָפְנֶיהָ),

חָפְנֵינוּ, חָפְנֵיכֶם (חָפְנֵיכֶן), חָפְנֵיהֶם (חָפְנֵיהֶן).

This long 'Note on Noun-forms' would be too long if we were to attempt to give more here now than the two following Declensions of (1) a פּוֹעֵל and (2) a פֻּעָה form. [See next page.]

---

* The ־ of the 1st Root-letter here is ŏ.

[1] In Pause ־ָיִם. [2] In Pause ־ָיִךְ. [3] In Pause ־ָי.

(1) The פֹּעֵל form. Take, for example, שׁוֹמֵר *a preserver.*

SING. שׁוֹמֵר *a preserver,* 'i.c.' the same;—and, with Pron.-Affs.,

my p.	שׁוֹמְרִי	*thy (m.) p.*	שׁוֹמֶרְךָ[a]	*his preserver*	שׁוֹמְרוֹ
		thy (f.) p.	שׁוֹמְרֵךְ	*her preserver*	שׁוֹמְרָהּ
our p.	שׁוֹמְרֵנוּ	*your (m.) p.*	שׁוֹמְרְכֶם	*their (m.) p.*	שׁוֹמְרָם
		your (f.) p.	שׁוֹמְרְכֶן	*their (f.) p.*	שׁוֹמְרָן

PLURAL שׁוֹמְרִים *preservers,* 'i.c.' שׁוֹמְרֵי;—and, with Pron.-Affs.,

my p.	שׁוֹמְרַי[3]	*thy (m.) p.*	שׁוֹמְרַיִךְ	*his preservers*	שׁוֹמְרָיו
		thy (f.) p.	שׁוֹמְרַיִךְ[2]	*her preservers*	שׁוֹמְרֶיהָ
our p.	שׁוֹמְרֵינוּ	*your (m.) p.*	שׁוֹמְרֵיכֶם	*their (m.) p.*	שׁוֹמְרֵיהֶם
		your (f.) p.	שׁוֹמְרֵיכֶן	*their (f.) p.*	שׁוֹמְרֵיהֶן

(2) The form פֹּעֶה. Take, for example, עֹשֶׂה *a maker.*

SINGULAR עֹשֶׂה *a maker,* 'i.c.' עֹשֶׂה;—and, with Pron.-Affs.,

my maker	עֹשִׂי‡ & עֹשַׂנִי	*thy (m.) maker*	עֹשְׂךָ[1]	*his maker* (†עֹשֵׂהוּ &)	עֹשֵׂהוּ
		thy (f.) maker	עֹשֵׂךְ	*her maker*	עֹשֵׂהּ
our maker	עֹשֵׂנוּ	*your (m.) m.*	עֹשְׂכֶם	*their (m.) maker*	עֹשָׂם
		your (f.) m.	עֹשְׂכֶן	*their (f.) maker*	עֹשָׂן

PLURAL עֹשִׂים *makers,* 'i.c.' עֹשֵׂי;—and, with Pron.-Affs.,

my makers	עֹשַׂי[3]	*thy (m.) makers*	עֹשַׂיִךְ	*his makers*	עֹשָׂיו
		thy (f.) makers	עֹשַׂיִךְ[2]	*her makers*	עֹשֶׂיהָ
our makers	עֹשֵׂינוּ	*your (m.) m.*	עֹשֵׂיכֶם	*their (m.) makers*	עֹשֵׂיהֶם
		your (f.) m.	עֹשֵׂיכֶן	*their (f.) makers*	עֹשֵׂיהֶן

* (i) The ◌ָ of the 2d Root-letter here is a 'SLIGHT'-vowel, in place of the ◌ַ because the next letter has Shva here. (ii) When the 2d Root-letter is one of the four אהחע, there is ◌ַ for the Moving-Shva under it and ◌ָ as the 'SLIGHT'-vowel in place of the ◌ַ here [Comp. 'Appx. (B) to Tab. IX' (5)].

† The הוּ◌ֵ form is the USUAL one for the 3 s.*m.* Pron.-Aff. with Nouns in ה◌ֵ. The וֹ◌ form is comparatively rare with these Nouns.

‡ This form occurs in the case of רֹאֶה, in רֹאִי *my seer* (= *one seeing me*). The נִי◌ֵ form is *properly* for the Objective *me* (as in "*one making me*"), for which there is נִי◌ַ in רֹאֲנִי Is. xlvii. 10 (one seeing me).

[a] In Pause: שׁוֹמְרֶךָ. [1] In Pause: ◌ֵךְ. [2] In Pause: ◌ֶיךָ. [3] In Pause: ◌ָי.

[The following References to the Exercise-book may be useful:—

For the pointing of the prefixes (i) ו, (ii) ב כ ל, (iii) מ, (iv) ה, see pages 1–6 of the Exercise-book.

For the Personal Pronouns see pages 9 & 10, and Tab. I.

For Pronoun-Affixes attached to (1) בְּ, (2) לְ, (3) כְּ, (4) מִ, see Tab. II. and the 'Notes' thereon.

For Pron.-Affs. attached to (1) אֵת (Objective), (2) אֵת *with*, (3) עִם *with*, see Tab. III.

For Pron.-Affs. attached to (1) אֶל *to*, (2) עַל *on*, see Tab. IV.

For 'VARIOUS FORMS' of such Pron.-Affs.,—see Tab. VIII.

[Declension-forms of NOUNS with PRONOUN-AFFIXES.]

For פָּעַל forms, see Tab. IX.

For some Variations in Declension-forms of פָּעַל words, see Notes on Tab. IX.

For פָּעֵל forms, and some others, see 'App^{x} (A) to Tab. IX' and Notes thereon.

For פּוֹעֵל forms, and מִפְעָל*, and some others,—see 'App^{x} (B) to Tab. IX.'

---

* (i) The מ here is 'PREFORMATIVE,' or a 'FORM-PREFIX' before the 1st Root-letter, as in מִכְתָּב *writing* (fr. Root כתב), מִשְׁפָּט *judgment* (fr. Root שפט), etc.

The corresponding Feminine form is מִפְעָלָה, as in מִלְחָמָה *war*. For the Declension of this form, in the SINGULAR, the Decl. of the מִפְעֶלֶת form is used [comp. (ζ) on page x** of Tables].

(ii) A few other letters as 'FORM-PREFIXES' occur; *viz.* א as in אֶשְׁנָב *a lattice* (fr. שׁנב), אֶשְׁכּוֹל *a cluster* (fr. Root שׁכל), etc.,—and י as in יְצְהָר *oil* (fr. Root צהר), etc.,—and ת in תַּלְמִיד *a disciple*, etc.—The use of ה as 'Form-prefix,' as in הַשְׁמָעוּת *a hearing* (fr. Root שׁמע), and a few others, is *rare* in Biblical but *very common* in post-Biblical Hebrew.

(iii) The last-mentioned Noun has an added TERMINATION וּת־; so וּת־ in תַּרְבּוּת *increase* (fr. Root רבה). So some have יִת־ as in גָּפְרִית *brimstone* (fr. Root גפר) and תַּכְלִית *perfection* (fr. Root כלה). Also

(iv) Some Nouns have the added termination ן־, as כִּבְשָׁן *a furnace* (fr. Root כבשׁ); and וֹן־ as in חֶסְרוֹן *deficiency* (fr. Root חסר), etc.

(v) The letters which are so used as 'Formative' letters, in the case of NOUN-FORMS, have sometimes been classed in the Mnemonic form הָאֱמָנְתִיו (which is read thus, הָאֱמָנְתִיו *hă-ĕmantiv*).

For פְּעֻלָּה forms, and some others,—and for some Variations in Decl.-forms of פְּעֻלָּה words,—see 'App^{x} (C) to Tab. IX' and Notes thereon.

For פָּעֵל forms, etc., see Tab. X.

For פָּעַל forms, etc., see Tab. XI.

For פָּעֳלָה, פִּעֲלָה, and פֻּעֲלָה forms, see Tab. XII.

For some variations in פָּעֵל & פָּעַל forms, etc., see Notes on Tabs. X–XII (especially on pp. x* & x** of Tabs.).

For Decl.-forms of words ending in ת֫ ֭ (& ת֣ ֬),—and for a few remarks on דָּוִד, חֲמָא, יָפִי, צֵל, שׁוּק, שׁוֹר, תֹּךְ,—see page x** of Tabs.

For some forms of words ending in וֹת֣ & ית֣ see Note (†) on page x** of Tabs.

For Decl.-forms of דַּבַּשׁ, פְּרִי, חֶלְיִ, etc., see page 40 of Exerc.-book.

For Decl.-forms of אָב, אָח, בַּיִת, בֵּן, בַּת, פֶּה, see Tab. XIII.

Some important forms are given in the Notes on Tab. XIII.

For the *unaccented* ending ה֣ see pp. 41 & 42 (§§ 70 & 71).

For the RELATIVE PRONOUN אֲשֶׁר, *who* or *which*, see pp. 21–24.

For the Pronouns זֶה *this* (*m.*), זֹאת *this* (*f.*), אֵלֶּה *these* (*m.* & *f.*), as used in such expressions as "*this is*—," "*these are*—," see page 28; but

For the same used *Adjectivally* as in "*this thing*," "*these things*," etc., see pages 58 & 59 (AFTER 'ADJECTIVES').

For the INTERROGATIVE PRONOUNS מִי *who?*, מַה (or מָה or מֶה) *what?*, see page 29.

For ADJECTIVES see pages 50–55.

For NUMERALS see pages 62–68.

Verb-forms are dealt with and illustrated on pages 69–220, and in Tables XIV-XXXI.]

(כ) Other Voice-forms.

Besides the Seven Voice-forms on pages 58–73 above, there are some other forms which now and then occur. We may mention what are called *'Po-lêl,'* 'Po-lăl'** and *'Hithpo-lăl,'** —mentioned in Hebrew form on page 175 of Exerc.-book.

Also *'Pĭl-pêl'* forms, as they are called [ib. (*a*, 1)];
'Pol-păl' forms, [ib. (*a*, 2)]; and
'Hithpal-pêl' forms, [ib. (*a*, 3)].

'Pĭ-pă,' 'Pŏ-pă,' and *'Hithpă-pă,'* forms [ib. page 176 (*β*)];
'Pĭ-lăl,' and *'Pŭ-lăl,'* forms [ib. (δ, *a*)];
'Pʾăl-ăl,' and *'Pŏăl-ăl,'* forms [ib. (δ, *b*)].

*'Po-êl'** (instead of *Pĭ-êl*) forms [ib. (ε, *a*)];
*'Po-phêl'** (instead of *Pĭ-êl*) forms [ib. (ε, *b*)];
'Pŭ-lă' (instead of *Pŭ-ăl*) forms [ib. (ε, *c*)];
'Tiph-îl' (instead of *Hiph-îl*) forms [ib. p. 177 (ε, *d*)];
'Mixed' forms *'N'pho-al,' 'Nithpă-êl,'* and *'Hothpa-ăl'* forms [ib. (ε, *e*)].

The ה of *'Hiph-îl,'* and also that of *'Hithpă-êl,'* is sometimes replaced by א [ib. page 177 (ζ)].

There are words which by some are taken to have *'Quadri-literal'* Roots, and by others are considered to be *'reducible* to three Root-letters,' or as 'Composite' [ib. page 177 (*η*)].

Some forms may be said to be 'Compounded' of two Ordinary forms 'Mixed up together,' Comp. the passage translated from Ben Zev's Grammar on pages 177 & 178 of the Exercise-book.

---

* N.B. The *o* should be pronounced *broadly*—for the וֹ.

(NOTE ל) ו CONVERSIVE.

I. In the latter part of Note (*) on page 95, mention was made of a "prefix ו" That ו (bearing ־ and followed by Dagesh) is *not merely* the ordinary prefix ו, which signifies "*and*," "*thus*," etc. [Comp. Exerc.-bk. p. 1, Note (*)]. The 'ordinary prefix ו' is NOT followed by Dagesh. The 'ו bearing ־ *followed by Dagesh*' stands ONLY BEFORE A FUTURE TENSE, and has a special name. It was called by Hebrews וְ הַהפוּך [which is read '*Vaúv hă-hi(p)-puk*'] i.e. *the* "ו OF THE CHANGE," —and so the terms 'ו *Conversivum*' and 'ו *Conversive*' have come into use for it. The old term '*Vaúv* OF THE CHANGE' seems to us much the best name for it. But for practical purposes '*Vaúv Conversive*' will do. This latter term has been in use for some time, and it is a more convenient expression than 'The Vaúv of THE CHANGE'—for which let it be supposed to stand.

[THE 'CHANGE' may be said to be 'a change of the POINT OF REFERENCE' FOR TIME OF ACTION,—not, observe, an 'arrest of PROGRESS,' but a 'change of the POINT WITH REGARD TO WHICH the progress is estimated.'

Probably, however, the Student does not care to trouble himself with this—which is therefore enclosed within brackets. He would doubtless much rather have the matter illustrated by an example or two, as follows]:—

(i) The Hebrew word for "[*he*] *shall reign*" in 1 Kings i. 13, & 24, & 30, etc., is יִמְלֹךְ 3 s.*m.* Fut. KAL (as on p. 59) fr. מלך; and the SAME word with the prefix ו BEARING ־ FOLLOWED BY DAGESH becomes וַיִּמְלֹךְ which is the Hebrew word for "*and* [*he*] *reigned*" in 1 Kings xi. 25 & 43, xiv. 31, xv. 8 & 24 & 28, xvi. 22, etc., etc.

(ii) So the Hebrew word for "[*he*] *shall call*" in Gen. xlvi. 33 is יִקְרָא 3 s.*m.* Fut. KAL (as on page 61, but with ־ in the 'Open' syllable רָא here in place of the ־ of the 'Closed' syllable בַּשׁ there—Comp. Exerc.-book, p. 185, Obs. XXIII) fr. קרא; and the SAME word with the prefix ו BEARING ־

FOLLOWED BY DAGESH becomes וַיִּקְרָא which is the Hebrew word for "*and he* CALLED" in Gen. xlvii. 29, etc.

(iii) So the Hebrew word for "*Thus* HATH TAKEN AWAY," and that for "*and* HATH GIVEN," in Gen. xxxi. 9, are also such forms with this 'prefix וְ bearing ֫ followed by Dagesh.' [The Hebrew words WITHOUT THIS PREFIX stand, the first one for "HE SHALL DELIVER" in 2 Kings xvii. 39,* and the second one for "*he* SHALL GIVE" in Ex. xxi. 32, etc.]. Multitudes of such examples might easily be given. But those above are sufficient to enable the Student to see to some extent why this prefix has been called 'וְ CONVERSIVE.'†

II. We may add that the name 'וְ Conversive' is often used also for the וְ (the ordinary prefix) when prefixed to a Past-Tense—as in וְסָמַךְ *and he shall put* Lev. i. 4 (3 s.*m.* PAST Kal with וְ); and so in וְשָׁחַט *and he shall kill* Lev. i. 5, and in a vast number of other instances.

We may not say more on this matter here. The RULES will be found on pages 100–102 of the Exercise-book.

(NOTE מ) THE NAMES OF THE HEBREW TENSES.

"Much strange confusion and misapprehension have been introduced by some in regard to the usage of the Hebrew Tenses"—is a remark which we have ventured to make on this subject in § 149 of the Exercise-book.

There are but two 'Tenses' or 'TIME-forms' in Hebrew, and these have for ages been thought (and by many Hebrew Scholars are still thought) to have reference to the two great main divisions of time, *viz.* the PAST and the FUTURE (between which the Present is strictly but an everchanging instant—Comp. page 98 of the Exercise-book).

Some few years ago the opinion was started that the second of the two Hebrew Tenses mentioned above should be called

* For the *difference of form* of the word with and without that prefix, see Exerc.-book, page 222 (2).

† Some Moderns wish to call it otherwise—as 'וְ *Consequutivum*,'—with whose opinion we are quite unable to agree.

the 'Present' * instead of 'Future.' So it was the fashion for a time to call the Tense the 'Present.' That fashion may safely be said to have now passed away, although it was (and is still) tenaciously held by some distinguished Persons of high consideration and authority. Others have preferred the opinion that the Tense is some '*Indefinite* form' which may be rendered *indefinitely* (not to say "anyhow"). The form in which this opinion was held may also now be said to have passed or at least to be passing away. Another opinion now is more fashionable:—*viz.* to call this Tense an 'Imperfect,' † instead of 'Future,' (and to call the other Tense 'Perfect' instead of 'Past' ‡). The name has been cleverly devised for getting over rather than dealing with thoroughly a somewhat important set of the circumstances of the case. It is not satisfactory: but we must allow that it is in fashion just at present. We are not able to adopt the name: and we think the fashion one of the *passing* fashions of the day [Comp. the latter part of Note (‡) on page 46 above]. Those who wish to adopt the fashion must of course be allowed the full liberty to do so if they please,—and those may for convenience sake be called

'Imperfect' Scholars.

And as we doubt not that Scholars of the time to come, in Future, will agree with the Hebrew Scholars of Past ages in regarding the two Hebrew Tenses as the Past and Future Tenses, so we need have no hesitation in speaking of these as the

Scholars of the 'Past' and the 'Future.'

---

* In Hebrew, *Present* action is expressed by a *Participle* thus:—"A man is visiting" is represented by the Hebrew word for "*a man*" and the Hebrew Participle for "*one* (*m.*) *visiting.*" Comp. § 124 at foot of page 72 of Exerc.-book.

† In the sense of '*unfinished*,'—for unfinished action.

‡ Some use the term 'Preterite' instead of 'Past.' We very much prefer the term 'Past,' *viz.* the short English equivalent of the Latin word '*præteritum*,' to the long Anglicised form of the Latin word—viz. *preterite.*

THE END.

INDEX.

PAGE

ACCENTS, Introductory remarks on, ... 15—19
„ on SOME SYLLABLES regularly ... 17, 26, 78, 111
(See also TABLES IN THE EXERCISE-BOOK)
„ Table of, ... 42—44
ADJECTIVES, (Reference to Exercise-book for) 120
ALEPH ... ... 1, 3, $4_{(2)}$, 13, 30 (Note), 33
„ at end of some Verb-forms, Reference given for, ... 103
„ Quiescent, ... 12, 13
„ Verbs having, as 1st Letter 94, 95
„ Verbs having, as 3rd Letter, see Chart opposite to p. 99.
ALPHABET 3

B'GAD—K'PHATH Letters 20

'CHARACTERISTIC' Dagesh of Pĭ-êl and Pŭ-ăl 86
„ „ Dagesh of Hithpă-êl 91
„ „ Nūn of Niph-ăl 82
CHART of certain 'leading Verb-forms,' opposite to page ... 99
„ General plan of, ... 97
„ Notes on, ... 99, 99*, 99**
COMPENSATION for Dagesh 80, 82, 85, 86, 88, 89, 91
COMPOUND SHVA 10, 11, 80
„ „ always Moving 10
„ „ under 4 letters 11
„ „ under other letters sometimes 47, 48
Conjugation of a Verb ... ... 58—73
'CONSTRUCT'-forms ... ... 56, 57, 110, etc.

DAGESH 'Conjunctivum,' 'Dirimens,' 'Euphonic,' 'Forte-Euphonicum,' 'Intermediate.' 46
DAGESH-FORTE 21, 22
„ „ can stand *only after a vowel* 22
„ „ for an omitted Root-letter 70, 98, etc., and Chart
„ „ for Characteristic Nūn of Niph-ăl 82
„ „ not received by some letters 21, 22, 80, 82, 83, 86, 91

PAGE
Dagesh-Forte, The Letters which do not receive, 21, 22, 80, 82, 86
„ „ often omitted over Shva ... ... 37 (Note)
Dagesh-Lene 20, 21
„ „ cannot stand after Shva Moving, or after a Vowel 20, 22
„ „ omitted in certain cases at beginning of a word 20, 21
Declension of (an unchanging) Masc. Noun with Pron. Affs. 56
„ „ of (an unchanging*) Fem. Noun with Pron.-Affs. 57
„ „ of certain Noun-Forms with Pron.-Affs. 109—118
Defective Long-Khêrik and Shurik 6
Diacritic point, (so-called) 32
Dropping of the first of two '*same*'-letters and its representation by Dagesh 70
Dual 108, 117

Form-Prefix letters ... ... 119 (Note)
Furtive-Pathakh 32
'Future-Khoulem' Verbs 60
'Future-Pathakh' Verbs 60
Future Kal of a Verb 'Fut.-Khoulem' 59
Future Kal of a Verb 'Fut.-Pathakh' 61

Hê at end of Imper. and Fut. Kal forms 60, 61
„ at end of Imper. and Fut. forms Hithp. 74
„ at end of Imper. and Fut. in other Voices ... 63, 65, etc.
„ at end of some other Verb forms 103
Hê Quiescent 12, 13
„ *when not Quiescent* at end of a word has Mappêk ... 14
Huph-ăl forms (for Hoph-ăl) 70

Imperative Kal of a Verb 'Fut.-Khoulem' 59
Imperative Kal of a Verb 'Fut.-Pathakh' 61

Kaumets, Meaning of the name, ... 39—42
„ Pronunciation of, ... $4_{(5)}$, $4_{(6)}$
Kaumets-Khautuph 4, 6, 27, 58, 60, 70, 78, 114, 115, 116, 117
Khoulem 'Full' and 'Deficient' 4, 6
Kibbuts sometimes in form of *Shurik* 6
„ The usual form of, sometimes used for *Shurik* ... 6

* *i. e.* Except as regards *Termination*.

PAGE
'Krî' and 'Kthîv' ... ... 49—51

Long-Khîrik, The usual form of, sometimes used for Short-Khîrik 6

Makkêph ... ... 15, 79, etc.
Mappêk 14
Metheg ... ... 17—19
'Mute' Yōd 14

Names of the 'Voices' 75, 76
„ of the Vowels, Meaning of the, ... 38—42
Nūn, added termination in some Nouns, ... 119 (Note)
„ 'Characteristic' of Niph-ăl 82
„ Final at end of some Verb forms 103

Pathakh 4, 82, 86, 90
„ Euphonic, (in places of a Shva, sometimes) 82, 86, 90
Pathakh, Furtive,— 32
„ in place of *Tsay-re* of Hithpă-êl 73
Pau-êl (or Pá-êl) form of Participle (1), Kal, ... 77
„ form of Past-Tense, Kal, ... 76, 104
Pau-oul (or Pá-ōl) form of Participle (1), Kal, ... 79
„ form of Past-Tense, Kal, ... 78, 104
Pause-forms ... ... 17, 103—107
„ „ sometimes when *not* in Pause 107
Personal Pronouns (Absolute forms) 55
„ „ (Affix-forms for Nouns), ... 55, etc.
Preformative letters (for some Noun-forms) ... 119 (Note)
Pronoun-Affixes (attached to Nouns) ... ... 55 etc.

Replacing of *Tháv* of *Hithpă-êl* by *Têth* when the First Root-letter is *Tsádi* 92, 93
Rêsh in a Root, Variations in some Verb-forms because of, ... 82, 83, 88, 89
Root letters 74, 75
Roots 74

Short-Khîrik sometimes in form of Long- Khîrik ... 6
„ „ The usual form of, sometimes used for Long-Khîrik 6
Shortening of a Long-Vowel into a Short one on removal of the Accent ... ... 27, 31, 78, 95 (Note)

PAGE

Shurik sometimes in the form of *Kibbuts* 6

„ The usual form of, sometimes used for Kibbuts ... 6

Shva ... ... 1, 2, etc.

„ 'Medium' (of Dr. Ewald) 29, 30

Shva-Moving

Definition 9

Rules for 24, 25, 26, 28, 31

Shva-Quiescent

Definition 9

Rules for 24, 25, 26, 31

Shva understood at end of a word under one vowelless letter, but put under two such 2

'Slight'-Vowel ... 28, 29, 80, 81, 84, 91, 94, 110, 112 (2ce), 115, (also on pp. 113, 114)

Termination-forms, Some, for Nouns ... 57, 108, 119 (Note)

Transposition of First Root-letter with Táv of Hithpă-êl in some cases 92, 93

'Variations' in some Verb-forms,—from the Root having a Guttural Letter in it, ... 79—92

'Variations,' Seven great Classes of, ... 96

„ „ Some, from the First Root-letter being ה ... 94, 95

„ „ Two [of the Classes] of, at once 98

Vauv (or Váv) *Consonantal* except in Khoulem and Shurik 14

Vauv (or Váv) Conversive,—Note on 122, 123

Verb-forms ... ... 58—107

Verbs 'Fut.-*Khoulem*' 60

„ 'Fut.-*Pathakh*' 60

Voice-forms, Ordinary, ... 76

„ „ Other, ... 121

„ „ [For Pō-êl and Pō-ăl, see Exercise-Book pp. 365—368]

Yōd at end of some Verb-forms, Reference given for, ... 103

„ 'Compaginis' (so-called by some) [see Exercise-book, page 232]

„ *Consonantal* except after *Khîrik* and *Segol* and *Tsay-rĕ* 14

„ Mute 14

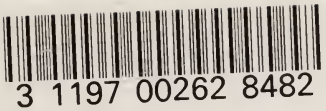
„ Quiescent ... ... 12—14

PREPARING FOR PUBLICATION, BY THE SAME AUTHOR.

A TREATISE

ON THE

USE OF THE HEBREW TENSES.


3 1197 00262 8482

DATE DUE

DEC 20 1979
DEC 2 7 REC'D
JUN 27 1997
NOV
JUN 22 2004
JAN 26 2004
FEB 10 2004
MAY 21 2012
DEC 16 2011

DEMCO 38-297